

A Treatie of the  
Churche, conteining a true  
*discourse, to knowe the true*  
Church by, and to discern it from  
the Romish Church, and all o-  
*ther false assemblies, or*  
*counterfet congrega-*  
*tions.*

Written by M. Bertrande  
*de Loque of Dolphinee, and de-*  
*dicated vnto my Lord the Vi-*  
*count of Turenne,*

*And faithfully translated out of*  
*French into English, by T. W.*

Imprinted at London, for  
*Richard Langton, dwelling in*  
Swythins Lane : and there  
they are to be solde.

1581.



*The Summe of the Chap-  
ters contained in this present  
Treatise.*

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To

*To the most noble Lorde,*  
my Lorde Henry de la Tour, Vi-  
count of Turenne, Countie of Montfort,  
Baron of Mongacon, Oliergues, &  
Bonsolz, Fey, Seruissac, Croc, &c.  
Captaine of five hundred men at  
armes of the kings armies.



Y<sup>e</sup> Lord, Lactantius hath  
very properly and fully cal-  
led the Church, the foun-  
taine of trueth, the house  
and dwelling place of faith,  
& the temple of God, ad-  
ioyning withall, that if

there bee any whiche entereth not into this  
Temple: or if there be any that goe out thereof,  
hee is shut out from the hope of life, and from  
eternall saluation. For euen as in the time  
of the vniuersall flood, none coulde bee saued,  
which were out of Noe his Arke: so with-  
out the Churche, there is neither hope, nor  
faith, nor grace, nor saluation. Whiche  
thing also, the Apostle Saint Paule did verie  
well declare and meane, when beeing pur-  
posed to excommunicate some, and to caste  
them

*Lactantius, 4.  
de vera sapi-  
ent. Cap. 30.*

*Genesis. 7, 20  
23.*

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*2. Cor. 5. 3. 5.* them out of the Church, hee saide, hee muste  
*1. Tim. 1. 20* deliuer them vnto Satan. For as Iesus Christe  
reigneth in the Church: so Satan reigneth  
without the same: and as they which are in  
the Church, hauing Iesus Christ for their head  
are in very good state & blessed; so they which  
are out of the Church, hauing the Diuell for  
thejr head, cannot but be wicked and accursed.  
And therefore it is said, both in *Isaiab. 46. 13* & in *Ioel, 2. 32.*  
*Isaiab. 46. 13* That in Sion and in Ierusalem there shalbe sal-  
*Ioel, 2. 32.* uation. There being meant by Syon and Ieru-  
salem the Church of God: as also by the worde  
heauē there is meant the same thing in the A-  
pocalips, when S. Iohn saith, I hearde a great &  
*Rene. 12. 10.* lowd voice, saying, Nowe is saluation in hea-  
uen. On the other side wee reade, that when  
God declareth, that hee will vterly roote out  
some, from the heavenly life, hee denounceth  
against them and threatneth: That they shal  
*Ezech. 13. 9* not be in the counsell & assemblie of his peo-  
ple, neither written in the role of his seruants.  
And Dauid very well knew and felt this, when  
sometimes being in exile, all griefes and aduer-  
sities, were vnto him tollerable, and as a man  
would say easie to beare, excepting this, that  
hee was deprived of, and wanted the solempne  
assemblies, wherein men made publike decla-  
ration

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ration and protestation, of Gods religion and seruice. Wherefore bewailing his condition, because hee was excluded from the visible Church, hee being also shut out from access or comming to the Tabernacle, by the crueltie and tyrannie of his enimies, hee cried out earnestly, and said, O Lord of hostes how amiable are thy Tabernacles? My soule longeth yea & fainteth, for the Courts of the Lord, for my heart and my fleshe leape for ioy in the liuing God. And a little after, Blessed are they which dwell in thy house, they will euer praise thee, For a day in thy courtes is better, then a thousand other where, I had rather bee a doore keeper in the house of my God, then to dwell in the Tabernacles of the wicked: For thereby he hath declared that the conditiō of those men, which bestowe their life (yea although it were but a day long) in the seruice of God, in the midst of the Church, and among faithful people, is farre more blessed then theirs, who lyue (though it were neuer so long) out of Gods house, and in the midst of those, out of whose companie, their religion is banished. To which purpose also belongeth that, which the same Prophete singeth an other Psalme. One thing haue I desired of the Lorde, that I will

*Psalm. 84. 1.  
2. 4. 10.*

*Psalm. 27. 4.*



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*Psal. 106, 45*

require, even that I may dwell in the house of  
Lorde all the dayes of my life, to beholde the  
beautie of the Lorde, and to visit his Tem-  
ple. And againe when hee saith, Remem-  
ber, or haue mercie on mee O Lorde, with the  
fauour and good will of the people, and visite  
mee with thy saluation. That I may see the  
good things of thy chosen ones, & reioyce in  
the ioy of thy people, and glory with thine in-  
heritance. And for this very cause and ocea-  
sion, the Apostle to the Hebrewes commen-  
deth and praiseth Moses. when he saith: That  
by faith, hee being com to age, refused to bee  
called the sonne of Pharaoh his daughter:  
choosing rather to suffer aduersitie with the  
people of GOD, then to inioy the pleasures  
of sinne, for a short season.

*Heb. 11, 24.  
25.*

Wherefore if wee woulde, that GOD  
shoulde gouerne vs by his holy spirite, (to the  
ende to make vs inioy and possesse his spiritu-  
all & heavenly good things, which he gyuerh  
not but vnto his children alone, the members  
of Iesus Christe his sonne) and by consequent,  
if wee woulde be saued and made blessed, wee  
ought to hold and keepe our selues, firme, sure,  
and well stayed in the Church, so that there  
bee

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bee no force of tyrants, no violence of stormes  
and tempestes, no persecution of enemies, no  
promises, no threatnings, nor (to be short) any  
thing els, which may turne vs away, or cause vs  
to separate our selues from it.

But in the meane while wee see, what  
controuerfie and disputation, there is at this  
day amongst men, touching the point or mat-  
ter of the Church, that beeing true whiche  
Lactantius saith: to wit, That euery compa-  
ny of Heretikes supposeth, that they are true  
Christians, and their Church is the Catho-  
like Church: as wee knowe that Parmenia-  
nus the Donatist saide: That there was not  
a Church, but amongst his sorte and com-  
panie: Insomuch that sundrie in this age suf-  
fer them selues too droppe away and bee de-  
ceiued by the feigned name and visardlyke ti-  
tle of the Church, abiding hardened in their  
superstitions, and blinded in their errours, ma-  
king no accounte, of Saint Augustine his  
aduertisements and counsell, who speaketh  
thus,

*Lact. de vera  
sapient, ca. 10.*

*August. ad  
Catechin,  
cap. 20.*

This Catholike Church is our true mother,  
yea shee is our faithfull and chaste mother,  
decked within, with the dignitie and worthi-  
nesse of her husbnde, and not coloured

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or painted without, with lying and falshood; and after wardes hee addeth: Let vs looke well to our selues, that the strange and false name of the Church turne vs not away from this mother of ours, and that the outward shewe, or borrowed bare title of the Church doe not deceiue vs.

There are some others, who remaine astonished as it were, and doubtfull, not knowing to which parte to turne, neither on which side to set themselves in order, seeing the Romishe Church armed with great force and authority, mainteined and vpholden by great personages, clothed with diuers ornaméts, outward apparrell, and folowed of the greatest number: On the other side, beholding the reformed Church feeble and weake in outward shewe, made and standing for the most parte, of the smalest and basest according to the worlde, simple in deckings and ceremonies, and folowed of verie fewe people.

But the doctrine of the trueth (which is our principall light, and chiefe guide) giueth vs a good remedie and aide in this difficultie, shewing vs that the true Church, ought to be discerned frõ the false, by her own right and true markes. which are the pure preaching of the worde,

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worde, and the true and right vse of the Sacraments, and not the great number of people, nor pompes, nor outwarde ceremonies, inuented and deuised by men themselues.

You (my Lorde) haue sometimes seene what trouble & combats the very visard, bare name, & shining shew, of the Romish Church hath brought, to some mens consciences and spirites, and that not onely amongst the rudest and ignorant sort, but even in the rancke and order of those, which made profession and tooke vpon them to teache others: yea so far it hath carried them, that by reason there was nor in them a full resolutenesse, they knew not of what companie they shoulde bee.

Notwithstanding as touching your selfe, after that God had honoured you with his knowledge, and called you into his Church, that you might bee comprehended within the sheepefolde of Iesus Christe his sonne, hauing almost made open profession of his Gospel, and cast away the beastes marke, whatsoever shaking and staggering you perceined in diuers others, you notwithstanding haue alwayes continued, through Gods grace, grounding and setting your selfe vpon his assured and inuincible worde. And in deede, by what

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what force and strength coulde the backe fly-  
dinges of some, and the Sophisticall disputati-  
ons of other some, astonishe your faith, or  
beate downe your constancie, so well main-  
tained and vpholden by the holy Ghosle? How  
coulde these assautes cracke your courage,  
or change and make colde your zeale, so hotte  
in the seruice of God? Certainly, this is  
a great matter that all the worlde hath an eye  
vpon you, wondring at, and louing, the great  
and singuler affection which you beare, to the  
aduancement of Gods true religion and ser-  
uice.

But the question is now, to continue in well  
doing, and to proceed dayly from good to bet-  
ter. For this is nothing to beginne wel, except  
a man perseuere and continue euen to the end.  
And wee knowe what Iesus Christe saith, to  
wit, That hee which putteth his hande to the  
plough, and looketh backe, is not apt to the  
kingdome of God. And Saint Paule. If any  
man) saith hee) strue for a maisterie, he is not  
crowned, except hee strue as hee ought to  
doe.

*Luke. 9. 62.*

*2. Tim. 2. 5.*

There are some which say, that this is  
enough, for a man to have some testimonie  
in his conscience, that hee belongeth to God,  
albeie



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albeit hee make not, any declaration or profession of his religion. But by the testimonies heere aboue marked, and put downe, it is easie for vs to gather what neede wee haue, to range and bring our selues into the true Church, that wee may therein liue Christianlie in the seruice of God, seeing that any where els there is neither life nor light. And also what assurance can they haue of their saluation, whiche liue in this world as dogs and swine, following the traine and steppes of Sardanapalus, or of Epicurus, to eate and drinke, to laugh, and reioyce, to play and to giue themselves to pleasure without thinking any whit at all of God, or remembring any religion? Wherefore my Lorde, euen as you haue well and blessedly begunne, hauing had right knowledge to discern, betweene the true and false Church: so it yet resteth, that you perseuer and continue, yea that yet you proceede and passe some what further, to range and bring into order all your house in the feare of God, that it may be vnto him a holy and chaste Church: in the middest whereof hee may take pleasure to dwell, that thereby hee may blesse you, and make you to prosper.

You

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*Haggai. 1. 4.* You know with what ardentie and zeale, the Prophet Haggai reprooued the Iewes of his time, lately returned out of Babylon, because they builded many houses, for themselves, and did diligently seele and carue them, but they had no regard to build vp the Lordea Temple.

*Hag. 2. 3. 22.* And weemuste note, that the Prophete, directeth not his speeche onely to the people and Priestes, to mooue them to doe their duetie, for the furtheraunce and setting vp of this building, but also vnto Zerubbabel, the gouernour of Iudah,. Which serueth well to declare, that great Lordes and Magistrates, as well as ministers, and the reste of the people, ought with al their might and power to imploy them selues, for the edification and aduancement of the Church of God.

*Rom. 13. 4* And thereupon commeth it too passe, that  
*Psalms. 82. 1.* Saint Paule calleth Magistrates, the Ministers and Seruauntes of God, and that in another place, They are called euen Goddes; to wit, not onely in respect of ciuill iudgements, and because they are the tutors, maintainers and defendours, of publike good thinges and the common wealth, but also because the principall parte, of their charge and office is, to serue God

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God in nourishing and mainteining his seruice, as well outwarde as inwarde, in causing pure doctrine and religion to florish, and in keeping the state of the Church, safe and sound and whole in euery parte. for whiche effect and cause, they are also named in *Isaiah*, Nursing fathers, and Nurces of the Church. The Apostle writing vnto *Timothie*, sheweth vs the selfe same matter, when after hee had exhorted them to pray for the kinges, and for all those which are placed in authoritie, he addeth as a fitter reason and verie strong for that purpose: That vnder them wee may leade, a quiet and peaceable life, in all godlinesse and honestie: For thereby hee euidently declarerh that the Magistrates office is, to haue care that the people which are committed too them, shoulde liue not onely in honestie and in peace one of them with another, but also in all godlines, and feare of God.

*Isaiah. 49. 23*

*1. Timo. 2. 2.*

But if the holy Scripture did not teach vs this, yet wee might in some sorte learne it out of prophane authours, that isto saye, Philosophers and Heathen lawe makers. For among the Philosophers, *Aristotle* in his Politiques hath saide: That godlinesse and religion are the matters which Magistrates ought

*Aristot. in Politicis.*

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to esteeme most necessary, for the establishe-  
ment of common weales.

*Plato in Epi.  
nom.*

And Plato in his Epinomis saith also : That  
Princes shoulde not at any time bee persua-  
ded, that there is any thinge more profitable  
and necessarie for mankinde, then that vertue  
is, which men call pietie and godlinesse, that is  
to say, religion and the seruice of God.

And as concerning lawe makers, wee knowe,  
that they hauing to provide, for necessary  
things, and to make ordinances and decrees  
therefore, haue alwaies giuen the first & most  
honourable place, to pietie, or godlinesse, and  
the seruice of God. And in deede because  
they woulde that their Lawes should bee of  
greater authoritie, and better receiued of their  
people, as well agreeing with pietie and godly-  
nesse, they haue made them beleeue that  
their Gods were authours thereof.

*Minos.*

Minos the Lawemaker of the Cretenses, gaue them to  
vnderstande, that hee was Iupiters familiar  
friende, and that hee spake often to him, to  
the ende the people might beleeue that he re-  
ceiued from him the lawes, which hee establi-  
shed amongst them.

*Zoroastes.*

Zoroastes, giuing  
lawes to the Bactrians and Persians, saide that  
hee receaued them from Oromason, whome  
they

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they accounted for God and authour of all  
goodnesse. Trismegistus saide also, that hee *Trismegistus*  
had receiued from Mercurius, the lawes which  
hee gaue to the Egyptians. Carondas the *Carondas.*  
lawmaker amongst the Cathaginenses, refer-  
red and ascribed his lawes to Saturnus. Ly- *Lycurgus.*  
curgus the lawemaker of the Lacedemonians  
referred the lawes which hee gaue to Apollo.  
Solon and Draco the lawemakers among the *Solon & Dra-*  
Athenians, referred their lawes to Minerva. *co.*  
Xamolxis the lawemaker among the Scithi- *Xamolxis.*  
ans, ascribed his lawes to Vesta. Numa too *Numa.*  
the end hee might get authoritie to his lawes  
amongst the Romans, feigned, that in the  
night season, hee had great acquaintance, or lay  
with the goddesse Aegeria.

Wherefore this remaineth resolute, and  
standeth sure: that Princes and Magistrates,  
to the end, that they may in good policie and  
order gouerne their Lordships, and frame the  
maners of their subiects, ought alwayes to be-  
ginne with pietie and the seruice of God, as  
with the most necessary matter, and as with-  
out the which there is no regiment or go-  
uernment in the world, which can long subsist  
or stand.

And therefore for this cause specially is it, that  
good



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good kinges, princes, and lordes are praised in the scripture, as Dauid, Iosiah, Hezekiah, amongst kinges : Ioseph and Daniell, amongst the rulers and gouernours of prouinces for kinges; Moses, Iehoshua, & the iudges amongst those, who had the guiding and leading of people which were free.

Wherefore the flatterers of the courte doe vilanously abuse and mocke the very Lordes and Princes, when they blowe this into their eares, that the cause of religion concerneth them nothing at all, and that they ought to be content with this that they haue some care of politike matters committed vnto them, and charge of their domesticall and houtholde affaires, and namely of their Horses, Dogges, Haukes, Foules. &c, for warre, for hunting, hauking, and for their other particuler pleasures, without trauelling and taking any more paine, for all that, or any part thereof, which concerneth the good estate and affaires of Gods Church.

Thanks bee to G O D (my Lorde) that you be far otherwise instructed in that which belongeth to the duetie of Christian lords and magistrates, thā that which the courtiers brabble and prate, not to suffer your selfe to bee distracted

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tracted, neither to goe astray from that, which the trueth hath once taught you . And I hope, yea, I hope it very stedfastly, that that great God who hath put and placed in you so good seed, will giue it so good an increase, that hee will be thereby for euer glorified, and that that true, and not counterfeite profession of the religion which you haue, wil bring to passe that you shalbe more and more loued & honored of good and honest people, and feared and reuerenced of the wicked and persecutors .

On mine owne parte, that I might bring some aide and succour to the faithfull people, to the end that they might learn by your example to put a difference betweene the true and false Church, and by the same meane to resolute to keepe and stay them selues vpon the true Church: and that I might also giue some familiar and plaine order to all, to knowe on which side the true Churche is, I haue as diligently builded, framed and prepared this present discourse as it was possible for me, wherein I intreate of the Churche, and all the pointes and partes thereof, that I thought meete and purposed to touch, or could thinke vpon. And therein I haue followed the most apt & conuenient order that I coulde choose, without confounding

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ding the matters, therein declaring all that, which wee ought to behold and belecue of the Church, touching her estate, forme, guiding, and gouernment. For I shewe therein, what is the true Church: which are her true and infallible markes, which is the true succession and calling of Pastours therein, what is her spreading abroad, increase and continuance, who is the head thereof: howe shee is holy: whether shee may erre: what is her power and authoritie: amongst whom it is: what be the degrees and orders of her guiders: what is her discipline: whether the ministerie be necessary in her: And lastly I speake, of her persecutions and afflictions, in which point I am somewhat more large then in the rest, because I knewe that the present need and occasion required it, to the ende I might confirme and strengthē the faithful peoples consciences at this time, in which it seemeth that the Diuell, the enimie of Gods glorie and our saluation, is vnchayned and vntyed, and that all the worlde is kindled with rage and set on fire with furie, and conspired with him furiously to rush vpon the poore Church, setting out and making a shewe against it, of all that that crueltie can devise, Weerefore I shewe what is the state  
and

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and condition of the Church on earth, & that shee hath alwaies had, such a vertue of patience and so great cōstancie and courage in the midst of the crosse that tyrants haue rather left of to persecute her, then that shee hath failed and fallen away by their torments : insomuch that she hath abode inuincible and vnconquered, against the vehemencie and violence, of so many horrible cōbats, as she was to sustain & indure, and out of all them hath brought a famous victorie, and moste glorious crowne. In summe : that the sonne of God hath alwaies founde place and passage in the midst of the worlde, notwithstanding the fires, swordes, tormentes, furies, outcries, and horrible scatterings abroad which were made against him.

As touching the fruite and profite whiche may come of this little labor, I dare not affirme any thing thereof, except it bee in respect of you my Lorde, For I doubt not but you take as much pleasure to heare mee discourse in writing vpon this matter of the church, as you commonly doe, when you heare mee speake, either particularly to your selfe, or publikely in the execution of my charge and office. And yet if you regarde that which is mine, without doubt the fruite will bee none: but if you con-

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sider the argument, and the large laying out of the matters contained in this present treatie, I assure my selfe, that it will not bee altogether vnprofitable, and that they which shall reade the same, will not repent themselves thereof.

Furthermore, I staying my selfe (my Lord) vpon your accustomed goodnesse, through which you disdain not, or dislike any thing, which commeth from your seruants, offer and dedicate vnto you this little booke, most humbly beseeching you to accept it, and to take it well that it commeth out into light; vnder the inscription of your name, and to receiue it with such gentlenesse and curtesie, as you haue been accustomed to loue vertue, and fauour Christian religion, and those that make profession thereof. For I hope that (if you receiue and take it well, that your name shal procure it more grace and liking, and shall get it more authoritie, and purchase it more fauour, amongst all, because that thinges dedicated to great personages, are better receiued of the lower sort, although the thinges of them selues are oftentimes very base and of small account and value. And also as touching my selfe, I was gladly minded, to declare and shewe by this slender meane, a testimonie of the obedience



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ence which I owe you, and for the singuler & earnest desire which I haue, to do you the most humble and acceptable seruice that I can in the Lorde; whom I beseech with all my hearte, to maintein you ( my Lord) & my Lady the Countesse your sister, in his most holy & most worthy keeping, and to preserue you both in a blessed and long life, augmenting and increasing in you dayly more and more, the giftes and graces of his holy spirite, wherewith hee hath so plentifully decked, and liberally enriched you,

From Turenne this xxv. of March,

I 577.

*Your most humble and most obedient  
seruant, Bertrand de Loque.*

## An Admonition to the Reader.



Was loth gentle Reader,  
to publish this profitable  
and necessary treatise, be-  
cause it being meant wel,  
may bee taken ill, and be-  
ing a rule and confirma-  
tio to forraine Churches  
reformed, may perhaps fall into the hands of  
undiscreete readers, & tronble the happy &  
quiet state of the Church of England. But  
to preuent this inconuenience, and to helpe  
the weakenesse of many whiche carried  
with a preposterous rash zeale, doe iudge be-  
fore they conceane, and like rather to feede  
their humor, then foster the peace of the  
Church. I thought it necessary to put the rea-  
der in remembrance of those thinges, which  
being greedily snatched at, and read without  
iudgement, by curious and contentions heads  
may tende to the disturbance of the peace,  
and tranquillitie of the Church. Whereas  
therefore in the ninth Chapter intreating of  
the degrees of the Ministerie, the authour  
seemeth

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seemeth to detract frō Archbishops Metropolitanes, Deanes, Archdeacons, and other Ministers in this Church of England and els where, his meaning is not to condēne those titles allowed & attributed to faithfull Pastors in other reformed Churches, according to the auncient and laudable order of the primitive Church, but to eleuate and impugne, the tyrannie, pompe, and ambition of the popishe prelatie: who leaning their function of preaching and teaching haue vsurped I knowe not what authoritie and power of commanding and countercommanding what they list, in the church of God. Who in crueltie succeed not Peter, but Romulus, in pompe and magnificence, not Peter, but Cōstantine as Bernard saith. They doe all for honor, and nothing for holines saith the same authour. Their courts are full of Symoniacks, their thresholds more troddē by ambitiō, then by deuotiō, and their Cannons Ecclesiasticall procurers of gain & lucre. The Church is not governed by names but by offices, which they faithfullly performe this day, to whom for reuerence wee willingly ascribe the names of honor and dignitie.

Moreover, no man will denie, though the same authoritie be committed to all Gods  
faithfull

to the Reader.

faithfull Administers in binding, loosing, preaching or ministering the Sacraments: yet that this equalitie in ministration doth nothing binder a diuersitie, distinction of degrees, and Superioritie in gouernment, being very necessary for the auoiding of cōfusion and schisme. That this preheminance is not lately deuised or newe begunne, may soone appeare by these words of the Apostle. The spirites of the Prophetes are subiect to the Prophetes. Whereupon I gather, that if the spirites of all the Prophetes, being lightened by the vertue of the holy Ghoste, were not free from the checke of other Prophetes, upon whom it had pleased God to bestowe his gifts of iudgement, knowledge, and learning: much more ought wee to allowe and preferre the graue and learned iudgement of the best, and graunt them a dignitie & preheminance in matters of lesse importance. The reason by the Apostle is not to be neglected. Non est Deus author confusionis, sed pacis, as who should say: if some were not appointed to decide such doubtres as arise either of ignorance or of mallice, all would goe to wracke in haste, and Christian education to mortall hatred. This would the frost of priuate quarrel, either stonne the buddes of the Gospel, or

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rage of spirituall ambition disturbe the pollicie of euery congregation. Gregorie Nazianzen in his Oration intituled, Apologeticus, saith: There must of necessitie be two sortes of men, Ἀρχοὶ καὶ ὑποτακτικοί some that must rule and guide, others that must bee guided and gouerned. In man there are two thinges, the soule which gouerneth by reason, the body which submitteth it selfe and obeyeth, otherwise if in an armie all were souldiers, or all Captaines, what hope were there of victorie and good successe? If in a ship all shoulde bee alike, all marriners, who shoulde stande at the Helme, who shoulde guide the compassse? If in a Citie all were equall, who shoulde make decrees, prescribe lawes, and execute the same? If the whole bodie were a head, what disorder? Or if the members were without a head, what confusion? The learned therefore send vs to learne order to the heauens & to the earth: to the angels amongst whom there are degrees Angels, Archangels, vertues, potestates, principatus, dominationes, throni, Cherubin, Seraphin, to the Sun, to the moone, to the stars which in glory & brightnes excell one another. To the Bees which haue their graūd captaines at whose buzzing they go forth, they follow & cluster together,



to the Reader.

together, to the trees, wher you see of a great  
stocke many braunches arise and spring. Our  
naturall appetite and affection acknowled-  
geth, the gouernmēt of reason & under-  
stāds: And so in the Church of God ther hath  
been alwayes gouernours, and they gouerned  
chiefly and souerainly, as in the ciuill estate.  
Seth, Enos, Sem, ruled the Church in their  
time, & the Church acknowledged & obeyed  
their gouernment. The best writers affirme  
that the first borne had the rule of the whole  
familie. Noah alone ruled in making  
and ordering the Arke, in which there  
were cleane and uncleane beastes, tame  
and sauage of all kindes, to signifie the church  
gathered together of both Iewes & Gentiles,  
and gouerned by Iesus Christ only, as by a se-  
cond Noah. The Church vnder the lawe had  
dinerfitie of orders as may appeare in sundry  
places. In the third of Numbers, where the  
Tribes are mustered, the three families of  
the Gersonites, Kohathites, Merarites, had  
their Prince or head which they called Nes-  
cha. In the first of Kings, & the 4. Azaria is  
called the Prince of the Leuites. Obadiah  
that worthie Counciller, meeting with olde  
Heli, disdaineth not to call him lord. Grego-  
rie Nazianzen writeth to Gregory Nissien,

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which supposed him to be angry, because they had ordeined one without his consent saide, *εὐδοκίᾳ καὶ ἡμεῖς οὐκ ἐθέλομεν*. Let no mā beſy vs, nor any of my lords the brethre. Good Gregorie, an humble and ſimple man weighed not titles, nor cared for any worldly honour, but was carefull that order ſhould bee preſcribed in the Church, and that one ſhould goe before an other in honour. S. Iames ſaith: Be not yet many maſters. And Chryſoſtom ſaith, that equalitye of dignitie and place bringeth forth ſchiſme. Likewise Ierome writing to Euaagrius ſaith: that from Markes Dionyſius and Heraclas, there was one alwayes ſet in high-er place of dignitie aboue the reſt, and this he ſaith was to auoid ſchiſmes, which ſeeing they lacke ſkill and be in the Church, and ſhalbe to the end, ſith the diſeaſe remaineth ſtill, what great folly is it to condemne or reſuſe the remedie. In the Counſell called Gangrenſſe, the holie fathers aſſembled there, writing to the Biſhops of Armenia, uſe thoſe wordes. *Honoratiſſimis dominis*. To our moſt honourable Lordes. The late writers moſt of them allow and affirme a primacie of order, though not in degree of miniſtration. M. Caluin, writing vpon the 2. Cor. 6. 10. *Eſi omne commune ſit, &c.* Although one and the ſame office be  
common

to the Reader:

common to all, yet be there degrees of honor.  
And the same Author writing upon these  
wordes out of the 2. to the Philipp. Sicut patri  
filius ita mihi Timotheus seruus in Euangelio.  
As a father his sonne, so hath Timothee ser-  
ued mee in the Gospell. Wee learne saith hee  
in this place, that no such equalitie was among  
the Ministers, but one did rule and gouerne  
the rest by counsell and authoritie. Againe in  
his 4. booke, 8. Chapter. fo. 34. He saith that  
auerie prouince had among their Bishops an  
Archb. and that the Councell of Nice did  
appointe 4. Patriarches which should be in  
order and dignitie above Archb. It was for  
the preservation of discipline. Wherefore it is  
apparant by testimonies of holie scripture, by  
light of reason, and by practise of the Church,  
by the necessitie of the thing that distinctiō of  
degrees & superioritie is necessarie in the  
church, as without the which, law would soone  
grow to libertie, faith wold soone be deuieded,  
& the coat of christ Iesu, which is his church,  
rent and torne in sunder, so many fancies, so  
many faillies would follow.

Nowe whereas many make much adoe,  
about the titles of Bishops, Metropolitans, &  
Archb. and the scripture is still alledged, as  
an aduersarie in this quarell: & containing  
expresly

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expresly no such names. Thus may they make  
our Saviour Christ inferiour to his father,  
concerning his diuinitie, because the title  
duxgior is no where literally expressed, al-  
though the same by sūdrīe places may be well  
and iustly gathered. Therefore to conclude,  
to them that list to be contentious. Vbi de re  
constat, puerile est de verbolitigare. And to  
the discrete Reader, that hee peruse this  
booke, to profite his conscience, and not to  
please his affection. Seeke peace, and the God  
of peace shall blesse you, & increase his grace  
amongst you, to the terrour of your enemies,  
and comfort of your soules, Amen.



A TREATIE OF  
*the Church, containing a true*  
discourse, in which a man may cleare-  
*ly behold and see, what is the nature, forme,*  
gouvernement, and guiding of the true Church,  
*together with the infallible markes and tokens, by which*  
a man may knowe it and discerne the same,  
from the Romish Church, and all  
other false and counter-  
feited congre-  
gations.

CAP. I.

*Of the diuers significations, and acceptions of*  
this word CHURCH, and how the Church  
*is commonly distinguished.*



EN are accustomed to  
say, that euery worde,  
which may be taken in  
many senses, and in di-  
uers significatiōs, shuld  
rather be distinguished  
then defined. For a man  
can not otherwise rightly declare, the na-  
ture, vertue, and disposition of any thing,  
vnlesse he be first resolued of the sense and  
meaning, in which it ought to be taken.  
For as much therfore, as this word, *Church,*

A.

is



2. *A Treatie of the Church.*

is of that sort (being a Greeke word, which signifieth an assemblie or congregation, & is taken or deriued from a word which in that tongue signifieth to call, or to cause to come) it is meete and necessarie, that before we giue the definition thereof, we declare after howe many sortes men vse to take it.

1 Nowe men sometimes take it, for a companie or assemblie of wicked persons, Psal. 22. 16. *as Psalme 22. 16. The Church, or the Synagogue of the wicked haue inclosed me: and* Psal. 26. 5. *in Psalme 26. 5. I haue hated the Church of the wicked,* that is to say, *the companie.* For there is in the Hebrue text two words, which the Greekes haue turned Synagogue and Church, which doe signifie as much, as a companie, troupe, or assemblie.

2 Sometimes, it is put for the assemblie of citizens, and burgesles of a towne, in which meeting they intreate of the common and ordinarie affaires of the common wealth: and so doth Saint Luke vse it, Actes 19. 32. 39.

3 It is also taken for the place, whether the assemblie is called together, as Iudeth 6. 16. *And they called together*  
all

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3

all auncients of the citie, and all their youth ranne together, to the Church or assemblie, that is to say, to the place of the congregation or assemblie.

4 Also for the Senate, or consistorie of the Church, that is to say, for the Pastors and Elders of the Church, who are indeed the conductours and guiders thereof: as when Iesus Christ saith: *Tell the Church*, that is to say (euen as Chrysostome also expoundeth it) *the Pastours, leaders and gouernours of the Church*, according wherevnto we see, that Saint Iohn making mention of the consistorie of the Iewes, in which it was sometimes determined, to thrust out of the Synagogue euerie one that would confesse Iesus Christ, he saith generally, that the Iewes made this decree, although it was indeede the Consistorie onely.

Matt. 19. 17.  
Chrysostom.  
Hom. 62. v.  
pon Matth.

Ioh. 9. 22.

5 But in the question or matter of Christian religion, it is taken for the companie and assemblie of faithfull people, which make profession of the true & pure religion of God. Of this Church speaketh S. Paul, when he saith to the Pastors thereof, *Take heede to your selues, and to all the flocke, whereof the holie Ghost hath made you*

Act. 20. 28.

*Bishops or ouerseers, to feede the Church of GOD, which he hath purchased with his owne bloud.* But here we must obserue certaine distinctions, for euen in this signification, the Church is commonly distinguished into three sortes.

First it is called triumphant, or else militant. The Church triumphant, is the companie of blessed spirites, who hauing gotten victorie through Iesus Christ, against their enemies the diuell, the world, y<sup>e</sup> flesh, sinne, death, and hell, triumph at this present, on high in heauen, praising God, and celebrating the glorie of his name, with all ioyfulnesse. We haue a goodly description of the Church in the Reuelation. Cap. 7. 9. 10.

Ephes. 6. 13.  
14. 866

The Church militant, is the assemblie of all the faithful people, who as yet on earth fight, vnder the banner or standard of Iesus Christ their head, against the foresaide enemies, whose armours or weapons are set out by S. Paule in the Ephesians. chap. 6. For it is not the Lords will, that so long as we are to walke here belowe, we should be without afflictions, but he will haue vs to be continually in the battell, and alwayes troubled and tormented through the malice

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5

lice of men, yea so much the more, by how much we shall earnestly indeuour to serue him in all godlinesse and holinesse, this matter also being alreadie concluded, that <sup>Act. 14. 22.</sup> by many tribulations we must enter into y<sup>e</sup> kingdome of God. Wherevnto do appertaine also, the sentences of Iesus Christ and <sup>Ioh. 15. 30.</sup> S. Paul. <sup>16. 2.</sup> Ioh. 15. 20. <sup>2. Tim. 3. 12.</sup> Ioh. 16. 2. 2. Tim. 3. 12. <sup>2. Tim. 3. 11.</sup> But hereafter we will speake more largely of the afflictions of the Church.

The second distinction is, that y<sup>e</sup> Church is called either Catholike, that is to say, vniuersall or generall, being dispersed thoroughout the world, and comprehending vniuersally, all the faithfull and elect people of God: or else particular, which is a part of the vniuersall: for we vse to call them particular Churches or congregations, which are limited within a certaine number, and inclosed in certaine places, being, as it is said before, partes and members of the vniuersall: such in former time were the Churches of Corinthus, Rome, Ephesus: & such are at this day, the Churches of Fraunce, Germanie, England, SwitZERLAND, and other places, of all which together consisteth the vniuersal, which notwithstanding is but one, as anon we shal see.

The third distinction is: that the Church is sometimes said to be inuisible, and sometimes visible. The inuisible Church is streitly and narrowly considered, and is the verie same, which before we called Catholike or vniuersall, comprehending only the faithfull and elect, in which number they also are to be accounted, y<sup>e</sup> be already dead.

The visible Church is considered more largely, and comprehendeth al them which are called by the preaching of the Gospel, to be of Christes flocke. S. Augustine vseth this distinction in his writings. For writing vpon y<sup>e</sup> 64. Psalm, he saith: *that the Church, which is signified by Ierusalem, tooke beginning from Abell, and Babylon from Caine*: and yet notwithstanding, in his booke of Baptisme, against the Donatistes, chap. 16. taking the Church in a more generall signification, he saith: *that the same which begate, ingendered, and brought forth Abell, Enoch, Noah, Abraham, and the Prophetes, did also begette, ingender, and bring forth Caine, Ismael, Daiban, and others such like.* But we must more narrowly and deeply search this matter, & declare what it is, which doth properly belong to the Church, as well Catholike and inuisible,

August in  
Psal. 64.

August. li. i.  
cont. Dona-  
tist. cap. 1. 6.



ble, as to other, which I saide was visible.  
But first of the Catholike and inuisible  
Church.

*CHAP. II.*

*Of the Catholike and inuisible Church, which  
indeede is but one, albeit it haue many par-  
ticular partes and members.*



Y that which hath bene said  
before, it is an easie matter to  
gather and make a good and  
certaine definition of the  
Church. Wherefore first we  
say, that the Catholike and inuisible Church,  
is the companie of all faithfull peo-  
ple, scattered throughout the whole world,  
whom God hath chosen to euerlasting life.  
With this definition agreeth that, which  
may be gathered out of that which Saint  
Paule saith to the Corinthians, to wit, *that  
the Church is the companie of all those*, 1. Cor. 1. 2.  
*that being sanctified through Iesus Chrste,  
and called to be Saintes, doe call vpon the  
name of our Lorde Iesus Chrste in euerie  
place.* The Church then is not an house  
of wood, or of stone, builded by mans  
hande, but the congregation, commo-  
naltie, and fellowship of all those, which

followe the trueth of faith. Which matter also we may confirme by these reasons following.

Gal. 1. 13.  
Act. 9. 14.

First, S. Paul confesseth, *That he persecuted the Church of God: & Ananias saith, that he had authoritie from the high Priestes, to bind all those that called vpon the name of the Lorde, that is to say, Christians.* Here we see, that Saint Paul calleth those the Church, whome Ananias nameth Christians, or such as did call vpon the name of the Lord.

Ephe. 1. 23.  
1. Cor. 12. 27

Secondarilie, y<sup>e</sup> Church is called the bodie of Christe: and the companie of faithfull people, is also called the bodie of Christ: wherevpon it followeth, that the Church is no other thing, but the companie of the faithfull.

Ioh. 10. 16.

Thirdlie, Iesus Christ him selfe calleth the Church a sheepefolde, wherevnto sheepe appertein and belong, but by sheepe are meant the electe, as appeareth by that which is said. Math. 25. The Church then is nothing else, but the sheepefold or congregation of the elect.

Matt. 25. 32.  
33.

August. in  
psal. 122.

Fourthlie the auncient writers haue so declared it, and set it out. For behold how Saint Augustine hath spoken thereof: *All*  
*faith.*

*faithfull Christians (saith he) are the Church. And Chrysostome: The Church (saith hee) consisteth not in Walles, but in the multitude of faithfull people. Clemens Alexandrinus saith also, I cal the church, not the place, or the temple, but the congregation of the elect.*

HomeJ. 20. 1  
de expul.  
ipſius.  
Lib. 7. de  
stroma.

This Church is called Catholike or vniuerſall for three reaſons. Firſt in conſideration of the place, for it is not tied, to one certaine place, as citie, prouince, or kingdome, but is diſperſed and ſcattered abroad throughout all the worlde, euen as Ieſus Chriſt hath ſaid, that he hath receiued all power, both in heauen and in earth: and as the ſeconde pſalme ſheweth: that *all nations and all the endes and coaſtes of the earth,* are by the Father appoynted to his ſonne, for his inheritaunce: and therefore alſo did Ieſus Chriſte ſende forth his diſciples through out all the worlde to preach the Goſpell and to miniſter the ſacramentes. Wherefore Donatus erred, when he went about to tie the Church to a certain corner of Affrica onely. The Romiſh Catholikes alſo doe at this day abuſe themſelues, when they indeuour to tie it to Rome alone. For though it were ſo, that y Church of Rome were a true Church

Math. 28. 18.

Pſal. 2. 8.

Matt. 28. 19.

(wherof we wil speak in a whole & plaine chapter afterwards) yet it could not be but a particular Church, & at no hand the vniuersal church, wherof we speak. They also are likewise deceiued, who thinke to chase and banish this Church out of the world. For seeing that it is vniuersall, it shall neuer want place, but it shall alwayes be gathered together, & receiued in some quarter or corner of the earth.

Secondlie, it is called Catholike, in consideration of the persons, for it receiueeth and containeth al the faithful, of what estate, sex, or condition soeuer they be, as S. Paul sheweth, when he saith, *That there is neither Iewe nor Greeke, bonde nor free, man nor Woman, but that all are one in Christ Iesus*: And in the Apocalipse, this Church is described and set out in this behalfe, as

Galat. 3. 28. *is neither Iewe nor Greeke, bonde nor free,*  
 Colos. 3. 11. *man nor Woman, but that all are one in Christ Iesus*: And in the Apocalipse, this Church is described and set out in this behalfe, as

Reuelat. 21. *a certayne Citie hauing twelue Gates, three*  
 13. *on the East side, three on the North side, three on the South side, and three on the West side,* And therefore the Iewes are deceyued, whē they suppose that the Church, ought to bee restrayned, to the onlie fleshly race and linage of Abraham.

Thirdlie in consideration of the time, for it shal indure and continue in y world,  
 not

not as some doe imagine, a hundred or two hundred yeares, a thousand or two thousand yeares onelie, but euen as long as the worlde it selfe shall last, as we will declare more at large, when we shall speak, of the perpetuities or continuance of the Church.

Furthermore we hold *that this Church is one, euen as it is sayde, that there is but one onely Doue, perfecte, and the onely Daughter of her Mother: one sheepefolde: one spouse of Christe: one bodie.* And indeede this vnitie or onenesse of the Church, doeth not consist in a common and bodilie dwelling together, nor in certayne outward ceremonies, but in a certayne verie spiritual vnitie, and in an assured consent of doctrine and faith. For amongst all those, which truly beleue in Christ, there is one bodie and one spirite, one hope, one Lorde, one faith, one baptisme, one God and father of all, which is aboue all, and in all, and through all: and therevpon it is, that Saint Paul saith of the whole church, *That we are all one in Iesus Christ.* All the particular churches then, which consent in true doctrine, ought to be holden & esteemed, for one onely Church, seeing that the

Cantic. 6. 8.  
Iohn. 10. 16.  
2. Cor. 11. 2.  
Reuel. 21. 9.  
1. Cor. 12. 12

Ephe. 4. 4. 5.  
Gal. 3. 28.



Desimplicit.  
pralat.

1. Cor. 1. 13.  
3-3.

Iohn. 10. 14.

Iohn. 13. 18.

2. Tim. 2. 19.

the Church is but one. Wherevpon Saint Cyprian saide: *There is no more but one onely Church, which is spreade abroad or stretched out farre and wide, as there are manie beames in the Sunne, and yet the light thereof but one: and in a tree there are manie branches or bowes and yet but one bodie, which is stayed vpon his owne roote: and from one onely fountaine runne manie riuers, which na whit at all hinder or let that the vnitie or onenesse shoulde not abide in the fountaine.* Now herevpon it followeth, y<sup>e</sup> al Scismatikes (which by factions, sectes, partakinges, do breake the vnitie of the Church) doe sinne grieuouously, as also S. Paul declareth the same writing vnto the Corinthians.

We say also that this church is inuisible, and that there is none but God alone who knoweth the same: & therefore Iesus Christ saith, *That he knoweth his sheepe: and that he knoweth them whome he hath chosen:* And Saint Paul: *The Lorde (saith he) knoweth those which are his:* And as concerning our selues we beleue it, as we protest & confesse, in y<sup>e</sup> christian articles of our beleefe, when y<sup>e</sup> by outward signes, we cannot point it forth, or marke it out. For albe- it we do not many times see & behold the same,

ame, yet it ceaseth not for all that to be,  
as it was declared vnto Elijah, when hee  
cōplayned that he was alone making pro-  
fession of the name of God.

*No no saith the Lorde vnto him, I haue reserved vnto my selfe seauen thousande men which haue not bowed the knee to Baal.*

1.Kings.19  
10.18.  
Rom.11.3.4

But let vs marke that wee speake of the bodye of the church generally, and not of the members thereof particularly. For there is no doubt, but that wee may by signes and outwarde testimonies, profitably iudge of election, euen as men iudge the tree by the good fruite, and yet this must be vnderstoode singularly and specially when the questiō concerneth our selues. For according to y<sup>e</sup> testimony of S. Peter, *We make our calling & election, firme & sure through good workes.*

2.Peter.1.  
10.

Moreouer this church containeth also many persons, which are not yet called vnto the visible church, euen as our Sauiour Iesus Christ sheweth in S. Iohn, when he saith: *Other sheepe I haue also which are not of this folde, them also muste I bring, and they shall heare my voyce, and there shall bee one sheepefolde, and one sheepeheard.* And hereof wee haue an example in Saint Paul, for when hee persecuted the Church

Ioh. 10. 60.

it

it seemed verlike, that hee did not appertaine to the Church; being not yet called to be a sheepe, of the visible sheepfold of Christe. Notwithstanding the Lorde saith vnto Ananias: *Goe thy way to*  
*Actes, 19 15.* *him, for he is a chosen vessel vnto me, to beare my name before the Gentiles, and Kings, and the children of Israel:* Which is a matter worthie to bee noated, to the ende that we shoulde carefully looke vnto our selues, that we take not vppon vs, to iudge of any man rashlie, and before the time.

CHAP. III.  
*Of the visible Church, and of the true markes thereof.*



He visible Church is the companie of all those, who by the preaching of the Gospell, are called to be of Christs flock, as indeed they are supposed to be: amongst whome notwithstanding, manie are not of the number of the elect, as appeareth by the parable of the feede, whereof Iesus Christ maketh mention, in the 13. chapter of the Gospell according to S. Matthew: and by that which he saith,  
*that*

*that all they which say vnto him, Lorde, Lorde, shall not enter into the kingdom of heauē: Also that many are called, but few are chosen. Also by that Saint Paul saith, that all they which are of Israel, are not therefore Israel : And S. Iohn: They went out from amongst vs, but they were not of vs: for if they had beene of vs, they would haue continued with vs. We haue an example hereof in Iudas, as Iesus Christ himselfe witnesseth the same in Saint Ioh. Here then we haue to marke this, that the outward profession of Christian religion, is not sufficient to saluation.*

Math. 13. 24

Marth. 7. 21.

Matt. 20. 16.

Rom. 9. 6.

Iohn. 2. 19.

Iohn. 6. 70.

13. 18.

Furthermore this Church is knowen by her own proper marks, which are two, verie principall and substantiall. The first is the pure preaching of the worde, with a right and common consent thereto. There was neuer yet any religion, which was not vpholden, maintained and pointed out by some doctrin. So we se, y<sup>e</sup> the gentiles, haue had their seruices, hymnes, songes, & praises vnto their Gods: The Iewes haue the barke or huske of the lawe, and their own Thalmude: The Turkes haue the Alcoran of their Mahumet, and the heretikes also boast thēselues of the doctrin of the Gospell, and yet all these are false signes or  
markes

markes. But the true church hath for her first and principall marke, the worde of God purely preached, to the which the church consenteth, & conformeth his selfe, as we proue it plainely by these places of scripture. Iesus Christ saith: *My sheepe heare my voyce, and I knowe them, and they followe mee.* And Saint Paule in his Epistle to the Ephesians: *you are (saith he) builded vpon the foundation of the Apostles and Prophetes, Iesus Christe himselfe being the chiefe corner stone.* And indeede if this be true (as of necessity it must needes be) that by the Scriptures wee are brought to the knowledge of Christ, as Christ himselfe affirmeth: *Search the Scriptures diligently, for they are they which beare witnesse of me:* ought we not then by the same scriptures to be guided and leade, to the knowledge of the true and right Church?

This matter the auncient fathers respected, when they taught y<sup>e</sup> the true Church ought to shewe and declare it selfe, by the holy scriptures, as Saint Augustine, saying: *There is great disputation betweene vs and the Donatistes, to knowe where the Church is. What is then that we haue to doe herein? Shall we search it out in our owne wordes, or rather*

Contra piti-  
lia. cap. 2.



in the wordes of our Lord Iesus Christe, the head thereof? verily we ought rather to seeke for it in the wordes of him that is trueth, and knoweth very well his owne body. For the Lord knoweth them that be his. And againe: I will not shew or declare the Church by the doctrine of men, but by the word of God. Also by the scriptures (saith he) we haue learned Christ; by the scriptures likewise we haue learned to knowe the Church. We haue these scriptures common amongst vs, wherofora then doe we not retaine and holde in them, both Christ and his Church? And Chrysostome saith: He that will knowe which is the true Church of Christ, by what meane can he knowe it, in such and so great a confusion of outward shewe, if it be not onely by the scriptures? Saint Ambrose saith also: The true and Catholike Church is there, where GOD him selfe appeareth, and speaketh to his seruantes, by his owne words.

2. Tim. 2. 19.  
Cont. Pitili.  
cap. 3.  
Aug. epist.  
166.

Supr. Matth.  
exposit. 2.  
Homil. 49.  
cap. 24.

Lib. 2. de Ia-  
cob. cap. 7.

The other marke of the Church is the lawfull administration of sacraments. Saint Augustine hath sometimes saide, that men can not unite or knit them selues together, in any religion what so euer, be it true or false, but by the meanes of some sacramentes or visible signes. So the Gentiles had their sacra-

Cont. Faust.  
Manich. lib.  
9. cap. 11.

B.

ments

ments and sacrifices. The Iewes had Circumcision, and some other outward signes of their religion. But the true Church hath, for the second of her markes, her owne sacraments instituted by Iesus Christe the head thereof, that is to say, baptisme, and the holie supper. And therevnto must be referred that which Saint Augustine saith:

Ad inquisit.  
lanuar.ca.1.

*The Lorde hath united or knit together the newe people (that is, the people under the newe Testament) by the sacraments, which are few in number, easie in obseruation, and very great in signification: to wit, by baptisme, consecrated or administred in the name of the blessed Trinitie, and by the communicating or partaking of his body and of his blond.*

Besides, Saint Paule doth in like sort rightly teach vs this, when he saith, first of baptisme, *that we are all baptised by one spirit into one body*: and afterward of the supper: *we that are many, are one breade and one body, bicause we al are partakers of one and the selfe same breade*: meaning thereby that these two sacraments, are in such sort the two common signes of the Church, that by the same we are visibly gathered together, into the house of God, that we may there be accounted in the number of his housholde

ser-

seruants, and contained in the vnitie of the body of the Church, withall the faithfull, and by consequent drawne, taken and separated from all other people & prophane nations.

*CHAP. IIII.*

*Whether these true markes of the Church are to be found amongst the Romish Catholiks.*



Hese then are the two certayne and infallible markes of y<sup>e</sup> true Church, by which men must examine all assemblies, that pretend the name and title of the Church, least otherwise they be seduced and deceiued. Wherefore if a man will knowe, whether the true Church be among the Romish Catholikes or no, we neede not haue recourse to any other prooffe or touchstone then this onely. But it shall behoue vs to holde and to keepe in memorie one foundation or sure ground, to wit, that these two markes must alwayes be retained and kept in their puritie, without being any manner of way falsified or corrupted: that is to say, that the preaching of y<sup>e</sup> doctrine must be pure, and the administration of the sacramentes

found and lawfull. For indeede in outward shew they would make men belecue, that these two markes are to be found amongst the Romish Catholikes, but when all shall be rightly and duely examined, we shall finde that the true Church, is not for all that on their side.

For as concerning the worde, it is not preached by them rightly or purely, but (as S. Hilarie saith) *they make a sense vpon the scriptures, and take it not out of the scripture, and make it as were a leaden rule, which men commonly call Regula Lesbia, applying it to their owne intentes and purposes, and not submitting their owne purposes to it.*

Touching this matter, it is needfull for vs to knowe, that all exposition of holy scripture, must be referred to two principal heads or ends, that is to say, that it tend to the glorie of God, and that it be conformable or agreable to y<sup>e</sup> analogie & proportion of faith. For touching the first, Ioh. 7. 18. Iesus Christ saith: *He that seeketh the glorie of God, is true.* Now without doubt, when the Romish Catholikes extol mans free wil, & ascribe vnto mā some merit for his works, they snatch, & as it were by violence, pull away frō God some part of y<sup>e</sup> glorie which

is due vnto him: and so by consequent, whē they serue them selues with certain peeces of the scriptures, to proue that which they pretend, they can not therein excuse them selues, but that they corrupt and falsifie the scriptures, declaring them selues hereby right heretikes indeede. For (as S. Ierome saith) *Who so euer expoundeth the scripture otherwise then the sense & meaning of the holy Ghost requireth, although he haue not withdrawnne or separated him self from the Church, he ceaseth not for all that to be an heretike.* In epist. ad Galat.

Secondly S. Paul declareth, *that he, who* Rom. 12.6.  
*hath the gift of prophecie, ought to prophecie* (y<sup>e</sup> is to say) *expound the scriptures according to the proportion of faith.* Now if in this behalse, we would take heed to, and marke the expositions, which the Romish Catholikes make and bring foorth vpon the scripture, we shall finde at the least, for the greatest part, y<sup>e</sup> they alledge or bring nothing lesse, than the right & true sense therof, not following y<sup>e</sup> analogie & proportion which is required, & namely, when the question is, to expound these wordes of Iesus Christ, *This is my body.* For seeing that they tye Ie- Matt. 26.26.  
sus Christ here belowe on the earth, meaning also that he should be bodily in the

A<sup>d</sup>. 3. 21.

sacrament: (and that neuertheless, the articles of our faith, which are taken and drawn out of the holie scripture, do teach vs, y<sup>e</sup> Iesus Christ is aboue in heauen, and that he must of necessitie, in respect of his body be therein contained, & remaine there vntil the last day: that he shal come to iudge the quicke and the dead) it followeth well that in such an exposition, they go farre astray, and wander very much from the analogie & proportion of faith.

Matt. 15. 9.

As much also may we iustly say in that behalfe of many other articles which they haue corrupted, besides y<sup>e</sup> very often they propound & teach for doctrine mens traditions, which are not only not drawne or taken from the word of God, but which is more, are altogether contrarie thereto: as concerning abstinence from meats, forbidding of marriage, inuocation of Saints, praier for the dead, adoration or worshipping of reliques and images, & many other such like matters. And as concerning the sacraments, it is certaine, that they are not lawfully administered by those men, neither yet according to the forme and ordinance of Iesus Christ, but they adde and ioine to them in the ministration thereof infinite abuses, & super-



superstitions, & do corrupt them, through a certaine kinde of idolatrie, which is detestable and full of vngodlinesse, for (y I may speak nothing of y fīue sacraments which they haue added of their owne) let vs consider in what puritie, baptisme and the holie supper is administred amongst them.

First is this a smal abuse, to applie or minister baptisme to things without sense (as to bells) which was not ordained but for reasonable creatures? Is this a sleight prophaning therof, to ioine to this sacrament, oyle, spittle, salt, and other such things, as though it did not behoue vs to be content with that simplicitie, wherein and where-with Iesus Christ hath commaunded his Apostles to administer the same?

And touching the holie supper, when they cause men to worship a morsell of breade for Iesus Christ: when they denie to the people the signe of wine: when the Priest eateth all by him selfe, so that there is not any communion or partaking at all, what is a corruption of the sacrament, and an ouerthrowing of the ordinance of Iesus Christ, if this be not?

Now seeing that these matters fall out thus, we are to make this cōclusion, to wit,

that seeing it must needs be, that the word of God should be purely preached and expounded, and the sacraments lawfully administered, to the end that men may holde & take them, for right and certaine markes of the true Church, & that we are certaine, and it manifestly appeareth, that the contrarie be found amongst the Romish Catholikes, it followeth verie well, that these are not to be attributed to them, although they would make men beleue, that these markes doe agree vnto them, and their Church, as well as vnto vs. But we wil dispute more largely in an other chapter of this matter, to witte, whether the Romish Church be the true Church or no?

#### CHAP. V.

##### *Of the succession and calling of Pastors.*

**B**UT it may be that some wil demaund : Is not the succession and ordinarie calling of Pastours, a marke also of the true Church, yea, one of the principall markes? I aunswere, that the Romish Catholikes do affirme so indeed : for this is y which they comonly object vnto vs, to weaken our calling

ling, by being not able in y<sup>e</sup> rest to find any thing to say or set against the doct<sup>r</sup>in whiche we preach, vnlesse they intangle themselves, in infinite contradictions & manifest absurdities. But in the first place concerning succession, I demaund what this is which they meane there? I suppose that it is not such a succession, as is from the father to the sonne, as it hath beene heretofore in the line and race of Aaron, as to say that he should be a priest, that is the sonne of a preist, for so they might ouermuch discover and vnfold the vilanie of their high priestes: but that they meane a continuall succession of Bishops and Pastors succeeding one an other, euen from y<sup>e</sup> time of Iesus Christ and his Apostles. But where is this to be shewed, that they haue founde, that such a succession shoulde simplie bee necessarie and make a vocation or calling lawfull? Doeth S. Paul, describing what qualities and conditions ought to bee alwayes in those, which shoulde be chosen for pastours of the Church, make any mention at all of this succession? No indeede. And yet notwithstanding it had beene verie fit, yea necessarie, if the succession whereof we speake, had beene wholie re-

Timoth. 4.1.

&amp;c.

Titus. 1.7.

&amp;c.

quired in a Bishop or Pastor, to make his vocation sure, certaine, and lawfull.

But that we may not speak confusedly of this point, we must distinguish, betwene the succession of persons, or that which is of the chaire and place, and betwene the succession of doctrine and office.

As concerning the succession of doctrine, we say, that it is altogether on our side, & no whit at all, on the Romishe Catholikes side, for we make profession to teach, the pure worde of God alone, following therein the Prophetes and Apostles, whereas they of the Romish Church, staying themselves vpon their inuentions, teach for doctrine, the traditions and commaundementes of men, which thing Iesus Christ expressly forbiddeth.

Matt. 23. 9.

And as touching that succession, which concerneth the execution of the office, or of all the chardge and dutie of Pastours (which consisteth in preaching the gospel purely, in administering the sacramentes lawfullie, in caring for the poore, in visiting the sicke, in redressing offences, in exhorting, comforting, teaching, reproving, and such like exercises,) trueth it selfe and experience doe sufficiently shewe, who do  
in-

Indeede and verilie succede the Apostles therein, whether the priestes of the Romish Church or we. Saint Augustine hath sometimes saide, *That the name of a Bishop, is a name of charge or burthen, and not of honour, & that he indeed is a Bishop, which desireth to profit his flocke, in teaching them, and not simplie to beare rule over the same.* Also in an other place: *We are not Bishops of our selues, but for them, to whō we administer the word & Sacraments.* Now here I speake vnto all Cardinalls, Bishops, Abbots, Priors, Curates, and other priestes, together with their Pope himselfe, and will them to examine and iudge themselues in their owne conferences, and see, whether they can with good right boast themselues, to bee the Apostles successors, in sound doctrine, and in faithfull execution of their charge and office: and to marke how they obserue these canons, which they attribute to the Apostles, whereof the fiftie eight canon, excommunicateth the Bishoppes and Elders, who haue not anie care either of their cleargie, or of the people, the charge of whome is comitted vnto them, and which doe not teach them in the doctrine of true religion: which canon also ordeineth, that  
if

Lib. 19. cap.  
19. de Ciui-  
tat. Dei.

Aug. cont.  
Cresco. Grā.  
mat. lib. 2.  
cap. 11.

Can. Apost.  
can. 58.

if such continue in their negligence and carelesnesse, they shoulde be deposed.

There resteth the succession of persons or that which is of the Church or place: touching which, first we say, that the ancient doctours did not alwayes aide themselves with this argument when they were to fight with heretikes: for hauing to deale with such, as did receiue and allowe the worde of God, as well as themselves, the dispute and matter in controuersie between them being onely in the true interpretation thereof, they contented themselves to alledge scripture, expounding places one by an other, euen as Saint Augustine saith: *That that which is darke in one, is cleare and manifest in an other.* But when they were to reason against them, that would add to the holy scriptures, as Manichæus, who woulde, that men shoulde receiue his Epistle, which hee called fundamentale, euen as it were the Gospell it selfe, there and in that respect, they serued their turne with the argument of succession. And yet when they vsed it, it was not either their onely or their principall defence. For in the first place they shewed by the worde of God, that they were in error, and afterwards

August.



wardes added as a good bulwark or meane of resistance, the consent of the Church witnessed by a continuall succession of all ages and times. Also, they helped themselves therewith as with a verie likely or probable argument, and good inough in the defence of truth against error, but yet not so, as though it had a like force and strength, for the maintenance of error against truth it selfe. Lastly, when they demanded of heretikes, from whence they came, from whome they descended, who were their predecessours &c. they meant not to speake of their vocation or calling, which they neuer called into doubt or question (for the greatest number of them were Bishoppes, as Nestorius was Bishop of Constantinople, Samosatenus of Antioche, all lawfully called, and hauing right and authoritie to teach in the Church) but they meant to speak of their doctrine, which was newe, and not hearde of before. Wherefore when they alledged, or layd succession for them selves, they did not so much meane the occupying of the chaire, or enioying of the place, as the continuance, conformitie and agreement of the doctrine: whereas on the other side, our ad-

uerfaries do not demaund of vs, who were the authours of our doctrine, but inquire of vs touching our vocation and calling, and are contented with this to declare, that their Bishoppes, are descended from al antiquitie, but not their doctrine: and yet notwithstanding they deceiue them selues. For neither in the primitiue Church, neyther long time after such Bishoppes, as be nowe in the popedome, had any place, so that a man may safely say, they are not descended from the Apostles, nor from the true successors.

To conclude, we say that it is verie certaine, that such a succession of the pastors in the primitiue Church, was of greate weighte and importance, because the pastors at that time, had not onely the name and title of pastors, but did withall faithfully exercise the Charge and office thereof. But what is at this day the dutie of Bishops and priests of the Church of Rome? Let the most sounde iudge thereof. Is the controuersie in the Church, touching succession to some inheritaunce, to haue the possession and enioying thereof? No, but rather, for men to set their hands to worke and labour, as the Apostles haue done, to watch

watch diligently ouer Christes flocke, and to minister vnto it, the foode which is necessarie and meete for it. As S. Paul saith:

*If any man desire the office of a Bishop, he desireth a good or excellent worke: And againe, speaking vnto Bishops: Take heede to your selues (saith he) and to the whole flock, where- of the holy Ghost hath made you Bishoppes or ouerseers, to feede the Church of God. And S. Peter: The Elders, which are among you I beseech, which am also an elder, with them, feede the flocke of Christ, which is committed vnto you, caring for it not by consent &c.*

1. Tim. 3. 10.

Act. 20. 28.

1. Pet. 5. 12.

The succession then of the Chaire or place is nothing without the succession of doctrine & dutie. For if the Bishoppe be deade (as saith S. Cyprian) when no sound goeth foorth of his mouth: If he be deade (as saith S. Gregorie) when he preacheth not, by what title may a man say that the Romish Bishops and priestes succeeded the the Apostles, and haue the possession of their chaire or place, if they be deade, or altogether dumbe, or else not the followers of the Apostles in doctrine & truth? for let vs a litle beholde howe the auncient fathers haue ioyned and knitte the succession of person or place, with y succession

Cyprian. lib. 1. epl. 4.

Greg. epl. 14

Irenę. lib. 4.  
cap. 43. 44.

cession of doctrine and office.

Irenęus saith: Wee are commaunded to yeeld obedience to the elders which are in the Church: who haue their succession from the Apostles, and together with the succession of the office of a Bishoppe, haue receined according to the good pleasure of the father, certaine grace and knowledge of the trueth.

Tertullian saith also: If some heresies dare be so bolde to intermingle them selues with the times of the Apostles, thereby to make men beleue that they were deliuered from the Apostles them selues, because they were vnder the Apostles, or in their dayes, we may say, let them shew then the beginnings of their Churches, let them unfold or discover the succession of their Bishops, in such sorte running and flowing by continuall order from the beginning, that the first Bishoppe hath had some of the Apostles for his author and predecessor, or some one of them, who were the folowers of the Apostles, who also did notwithstanding perseuer and continue with the Apostles. And a litle after: The Churches (saith he) which were planted after the Apostles time, & those which are yet planted at this day, although that they bring not any author for them, from amongst the Apostles themselves, or Apo-  
stoli-

stollicall persons, yet notwithstanding, being found consenting in the same faith, they are not to be helde, taken, or acknowledged for any other then Apostolicall, pro consanguinitate doctrinae (saith he) that is to say, for the nighnesse in blood, or by reason of that doctrine, which they maintaine, keepe and holde, with the Churches, which the Apostles them selues ordained and set up.

S. Augustine writing to one Generosus, doth so extoll the succession and continuall order of Pastours, that he nameth thirtie Bishops of Rome, putting Anastasius for the nine and thirtieth: but he addeth euen presently or immediately after: In all this ranke or band, there was not to be found one Donatist. And against the Manichees he writeth thus: There are very many things, which holde and keepe me in the lappe of the Catholike Church: the consent of people and nations, the authoritie which was begonne by miracles, nourished through hope, augmented by charitie, and confirmed by antiquitie: moreover the succession of Pastours, euen from the seate of Saint Peter to him, that is at this day present: And a little after: But on your parte (saith he to the Manichees) ye alledge or bring forth no such

Aug. epist.  
156.

Epist. fundam.  
ment. cap. 4.

C.

thing,

thing, but onely ye retaine or stand to a promise of truth, which indeed if it did declare it selfe so evidently, that a man could not any more doubt therof, I confesse & consent, that it ought to be preferred before antiquitie, succession, and

Hierom . e.  
pist. i. ad He-  
liodor. &  
habetur.

Distinct. 40.  
Can.

Gal. i. 8.

all other things. S. Hierome: they are not (saith he) the sonnes and children of holy men that hold and possesse the places of holy men, but they which followe their doctrine, and practise their workes. And Chrysostome in a certaine place: There are (saith he) many Elders and fewe Elders: many in name, and fewe in deede. Behold, my brethren, how ye are placed and set in the chaire. For it is not the chaire or place that maketh an Elder, but the Elder the chaire or place. Behold after what maner and sort, y<sup>e</sup> auncient writers haue spoken. But would we knowe in one word, by y<sup>e</sup> word of God, of what value is the most common and old succession, that a man can suppose, if the puritie of doctrine be wanting? S. Paule teacheth it vs, writing to the Galathians, when he saith: If we our selues, or an Angell from heauen preach vnto you otherwise, then that which we haue preached vnto you, let him be accursed. Moreouer, I would gladly demand of the Romish Catholikes, for what cause they holde not the Churches of the East



East for true Churches. They will not say, that it is, bicause that succession is not on their side, for they want not y, but it is on their side, euen as olde and auncient at the least, as in the Romish Church. Wherefore they must needes say, that it is by reason of the doctrine receiued amongst them, to wit, bicause they hold not y Pope for their head, bicause thei deny Purgatorie, bicause their ministers be married, bicause they celebrate and minister the holy supper, with leauened breade, bicause they giue both kindes to the people, and such like things. Nowe if as touching the East Churches, y Papistes iudge of the Churches, not by succession, but by doctrine: wherfore do they, when they dispute with vs, stay themselues rather vpon succession, then vpon the doctrine, seing y the question in controuersie betweene vs, is to examine the markes of the Church. Secondly, touching y matter of succession, we say y if we shall enter into the sisting of the succession of Popes & Bishops in the Church of Rome, we shal easily finde, that if men will thereby iudge of their vocatiō or calling, it shall not serue their turn very much, or stand them in any great stead. For this we shalbe sure to find,

that they haue oftentimes succeeded tyrants, schismatikes, excommunicate persons, and Bishops or Popes not lawfully called.

*Vispergens.* For what was Gregorie the seuenth, who was named before he came to y<sup>e</sup> pope-dome *Hildebrand*? *Vispergensis* witnesseth, that he vsurped the Papall seate through tyrannie, and not by a lawful vocation. And the Council holdē at Wōrmes, in the yere 1080. saith also of the said *Hildebrand*, that he was not chosen by God, but that he did without shame thrust in him selfe thether, by deceit and money, & that he ouerthrew the Ecclesiasticall order, that he was an offensive person, a mouer of debate, and an obseruer of diuinations and dreames, yea a manifest Necromancer or coniuurer.

*Concil. Wormat.* What was the woman Pope Ioan, about the yere 854? *Platina* in her life saith, y<sup>e</sup> she was an English woman, who in her youth followed and accompanied a young scholler in studies, and profited so well therein, that at Rome she was esteemed amongst the most skilfull and learned, for which cause she was exalted to be Pope, they supposing she had ben a man. But she was found great with childe, and at the last deliuered in an open streete, and as they were

were going in solemne procession vpon y<sup>e</sup> shoulders of those y<sup>e</sup> caried her, where also she died. What was Benedict y<sup>e</sup> ninth? The storie writers declare, that after he was accused of many crimes by the Romanes, he was driuen away, and in his place was ordained the Bishop of Sabina, called Siluester the third, who likewise was deposed, and put downe, bicause he was an idiot, ignorant and vnprofitable: and the saide Benedict recovered the seate againe, from whence through couetousnesse he put himself downe, and ordained in his place Iohn the Archdeacon of Saint Iohn port Latin, who was named Gregorie y<sup>e</sup> sixt, to whom he solde the Popeship for verie much money paid downeright, as witnesseth Iohannes Maior, The sea of histories, Naclerus, Platina: & the same Gregorie being Pope, was iudged as well by the Cleargie as by the people, to be a murtherer and a symoniakal person. What was Siluester the second? Platina saith, y<sup>e</sup> being a Frier, he gaue him selfe to the diuel, vpon condition, that he would aide and helpe him to obtaine y<sup>e</sup> which he desired, and so by that meanes he came to be Pope. What was Eugenius the fourth? He by the definitiue sentence of the

Iohannes  
Maior.  
Mare Historiarum  
Naclerus  
Platina.

Council of Basile, was condemned for a schismaticke, rebell, and stubborne person, and so deposed, and one Aimus Duke of Sauoie substituted in his place, in the yeare 1439. the 16. of Nouemb. Notwithstanding he being supported & vpholden, by the fauour of certaine princes, abode in the possession of his Popedome, and Aimus his election, passed into smoake, and was of no force or value. But without passing to any other exāples (for this can not be done but in long time) may we now affirme, first y<sup>e</sup> in all the time of these Popes, there hath not bene some interruption, or breach of personall succession in the seate of Rome? verily we must confesse it, vnlesse a man would say, y<sup>e</sup> heretikes and notorious schismatickes were the heads of the Church. Secondly, y<sup>e</sup> the Bishops & Priests, which haue succeeded these reuerend Popes, & others which were created and established by the, haue had a good and lawful succession? Let vs now come to y<sup>e</sup> vocation or calling, wherevpon the succession it selfe dependeth. We affirme, that our calling is without comparison more certaine & more lawful, then is that of the Bishops & Priests of y<sup>e</sup> Romish Church. For the better prooffe whereof, let

vs mark what things are requisite to a right and lawfull calling.

First right and authoritie to chuse appertaineth to the Pastors, and that not to one alone, but to diuers lawfully assembled, at which election notwithstanding one ought to beare rule, to guide and gouerne the action, and to auoyde all confusion and disorder, and so must these places

1. Timoth. 5. 22. and Titus 1. 5. of necessitie be vnderstoode.

1. Tim. 5. 22.  
Titus 1. 5.

Secondly, the election ought not to be made, without the plaine and expresse consent of the people, as S. Luke sheweth the same by example, Act. 14. 23. and as heretofore the Church hath ordained it euen from Leo his time. Yea Nicolas the second hath written, that it is a manner and fashion, which is meete, necessarie, & needfull to keepe, in the election and choice of the Bishops of Rome. Yea Saint Cyprian writing to Anthonie, rehearseth, that Cornelius was after such sort and manner ordained Bishop of Rome. For as concerning that which the decree of the Council of Laodicea ordaineth, that the election and choice of the Pastours should not be made by the people, that must be vnderstood of

Act. 14. 23.

Leo. epist. 87  
& 90.  
Nicol. Dist.  
23. Can. In  
nomine.

Cyprian lib.  
3. epist. 3.

Concil. Laod.  
dic. Can. 13.  
Dist. 63 can.  
Non est per  
mittendum.

the people alone, to the end that the election should not be made confusedly, and without good order.

Thirdly, those y are to be chosen, should be wel and duely examined touching both maners and doctrine, according to the rule which S. Paul hath giuen therefore, writing to Timothie & Titus. For the bishop ought to be of very good life, and holy conuersation, so that the very strangers them selues, & such as are without, may not iustly haue any thing to reproch or vpbraide him selfe withal: also he must not be a yong scholler, but able & sufficient in doctrine & knowledge, to teach such as are apt to learne, & to convince, yea stop the mouthes of such, as shall speake against the truth. Herevnto accordeth y which Cyprian saith: we must faithfully keepe (saith he) & diligently hold that, which hath ben left vnto vs, by diuine & apostolical tradition, y we may keepe it also amongst ourselues, yea & that in a manner throughout al prouinces touching the vocation & calling of Bishops, to wit, y all the Bishops of y prouince nearest vnto the place, where the election is to be made, do meet together, & that they chose y Bishop in the presence of the people, which doth fully

1. Tim. 3. 1. 2  
Tit. 1. 5. 6.  
7. & c.

Cyprian lib.  
1. Epist. 4.



fully know y<sup>e</sup> life and cōuersation of euery one. And that also agreeth herevnto which is spoken by Saint Augustine, in a certaine Dialogue betweene him and Orosius. *Q. Orosij Dial. Quæst. 65.* Wherein Orosius demaundeth: How may we knowe them which are sent from God? and Saint Augustine aunswereth: knowe that he is sent from God which hath not beene chosen by commendation or flatterie, of some small number of men, and desireth not to beare rule, and giueth not any monie, to atchieue or get the bishoplike dignitie and honour, but which is praysed and commēded, by his holy life and good manners, and also by the workes or deeds belonging to a pastor, and by the approbation and allowaunce of all the people.

Wee reade also, that it was ordeyned in the Councell of Laodicea, that none shoulde be chosen Bishops, but they whiche had a long time beene knowen, to bee of a good life, & of holy conuersation, and who had also bene well proved & tried in the worde of GOD, and in good workes. *Concil. Laodice. Can. 12.*

And in the first Councel of Paris, is was decreed, that no bishoppe be ordeined against the will of the Citizens of the citie, but onely hee which shall bee chosen by *Concil. Parisi. Can. 8.*

the full will and consente of the people, and of the cleargie, and not by the commaundement of any prince, nor by any other condition, against the wil of y<sup>e</sup> Bishops of the prouince. Hee that shall bee otherwise ordeined, and that shall come to this honour, by the authoritie of the kinge or prince, let him be driuen out and deposed by all the rest.

Conc. quintum Anicl.  
Can. 10.

In the fifth Councell of Orleans: Let not any man pretend to bee a Bishop, neither by buying, purchasing or rewardes, but let the election be made according to the kinges will, the cleargies, the peoples, and the bishops of the prouince. There is almost an infinite number of like Canons in the Councils, which if we woulde put downe here, wee shoulde be ouertedious and long.

Nowe after right examination, & lawfull election or choise (which are two very essentiall points and commanded by gods lawe, with which none in the world may dispense) there cometh in the third place, the imposition or laying on of hands, whiche is a ceremonie, by which the ministers that were lawfully chosen, were offered & dedicated as it were to the seruice of God  
and

and the Church.

But let vs nowe examine, the Romish priestes vocations first I aske, whether the election which is made amongst them, be deferred, and put ouer to the pastours and the Church, yea or no? Euerie man seeth what place and authoritie they giue, to their resignations, as they call them, to their permutations, collations, presentations, donations &c. and also howe the Magistrates and greate men, giue Bishoppricks, Abbotshippes, personages, vicarages, and other benefices as it pleaseth them selues. If the pastours, or to speak more rightly, they that vsurpe the place of true pastours indede, meddle in the election, then it appertayneth to the Pope alone, to choose the Cardinales, the Bishoppes, and Archbishoppes, and to giue the greatest and the fattest benefices: And it belongeth to the Bishoppes, to choose the simple or single priestes, and to bestowe or giue the other inferiour and lesse benefices. And where is then the holy consent and agreement amongst the Pastours, which is of necessity required in the election?

Secundarilie, is the people called to it?

it? or is the people aduertised or forewarned, to bring thither and giue their aduise and consent thereto? Euerie one knoweth that this is not performed.

Thirdly, as concerning them whome they choose, what serious or earnest examination, make they, either of their manners or of their doctrine? Sometimes they chose infantes and children, at no hande fit or meet to exercise, the least charge of the Church whatsoeuer it be. Sometimes they chose men altogether ignorant and verie often also of wicked life, & this they doe through fauour, mony, robberies, spoiles, factions and other lewde and naughtie practises, ouerthrowing all order, and subuerting all good pollicie and discipline.

And yet notwithstanding, the Canons which they attribute to the Apostles, ordeyne and determine, that euerie bishop, Elder or Deacon, that shall haue obtained his office, by monie or giftes, or by the fauour of the princes and potentates of this worlde, shoulde not onely be deposed, frō their estates and offices, but also excommunicated and cast out of the Church, and that not onely they themselues, but also they which shal admit and receiue the  
into

Can. Apost.  
Can. 29. &  
30.

into such charges, and which shall shewe them fauour, and shall communicate with them. Nowe let men marke, howe these Canons are at this day obserued and practised in the Romish Church, and by consequent, howe right and lawfull the vocation is, of the Bishoppes and priestes of that Church. It is true that they vse indeed the imposition or laying on of hands, but euerie one knoweth with howe many trifling toyes and supperstitions it is accompanied. And indeede, this is the onely poynt, whereof they can vaunt themselves, which is not so necessarie, but that we may verie wel ouerpasse or litle regard it, as hauing no expresse commaundement touching the vse thereof. For touching the two substantiall pointes, they wante them wholly, contrarie to the ordinaunce of Saint Paul. Titus 2.7.

Titus.2.7.

But touching our vocation, it is an easie matter for euerie one to iudge, whether it be true and lawefull, euen by the proceeding which they that chose vs, keepe & hold, in the right examination & diligent inquirie that they make, as well of our doctrine, sufficiencie, meane and manner, of teaching, as of our life, manners and conuer-

uerfation : also by the allowance and manifest consent of the people, who do receiue vs, after that they haue a certayne space hearde and tryed vs. For wee holde and teach, that none ought of himselfe, to teach and haue charge in the Church, vnlesse he be lawfully called therevnto. It apperteineth to the Lorde of the haruest, to send forth workemen into his haruest.

Matt. 9. 38.

And S. Paul touching this matter asketh,

Rom. 10. 15.

*Howe shall they preach except they be sent?*

Iere. 14. 14.

23. 21.

And therefore in the Prophet Ieremiah, they are taxed and reprov'd as false Prophets, which did runne not being sent. And

Iohn. 10. 1.

Iesus Christ saith also : *That they which enter not in by the dore into the sheepefolde, but climb vp some other way, are theenes and robbers.*

But perhappes the Romish Catholikes, will not so much examine our calling, as that of the firste reformers and restorers of our Churches, and will demaunde of vs, from whome it is, that they receiued imposition of handes : and finding in their owne indgemēt, as they suppose, that they had not any certaine vocation, therevpon they woulde inferre, that then they could not chuse & cal vs to our charges, & so by

con-



consequent our vocation should be none at all, wherevnto we answered two things.

The first is: that we ought to exercise our calling, according to the visible state of the Church, which is either altogether, or else abiding safe and sound. If then the state of y<sup>e</sup> Church abide in her puritie whiche is then, when pure doctrine is kepte therein, and the lawfull administration of sacramentes, with the right vse of the discipline, we say, that an ordinarie calling, that is to say, the way and manner of choosing pastors, prescribed by the worde of God, according to which we haue beene called & placed in our charg, ought to be obserued & followed. But if the state of y<sup>e</sup> Church, be altogether corrupted, we say, that then an extraordinarie vocation hath place, euen accoding as it shall please God to raise vp his seruantes, and to employe them, to reforme the Church, and to bring it to her olde puritie. For God is alwayes not bound to ordinarie meanes, which he vseth notwithstanding, when it seemeth so good vnto himself. And this was practised in former time, euē then whē y<sup>e</sup> ten tribes of Israel, were altogether become bastards and corrupted, through their idolatries.

For

9. King. 18.  
39.

For God did extraordinarily stirre vp, vnto them Elijah, to reforme them, and to induor to bring them into good order touching his seruice: yea I say Elijah, who was not a priest, and had not in that respect any succession.

So likewise we holde and affirme, that God hath dealt in our time, in the choise and sending of some of our ministers, who were inspired and stirred vp by GOD, to stretch out the hande vnto the Church, which in respect of the outwarde and visible state, was wholly almost beaten downe and ouerthrowen. And these men neither could nor ought to looke, to be sent from, or to be approued by the pope & his people, whose intollerable abuses and false doctrines, they had in charge to reprove no more, then they that would take vpon them to reforme a companie of Women, who had openly fallen, to whordom, fornication &c. ought to wait, to be stirred vp or required therevnto, either by altogether, or some of them, they pleasing the selues, and being desirous to continue in their former dissolution and leudnes.

Here to alledge, that for the making of and extraordinarie vocation certaine and ap-

approued, some miracles are necessarie, or else some certaine, plaine, and manifest places of scripture, is to no purpose at all, or they say as much, as if they saide nothing.

For as concerning places of scripture, we are not destitute thereof. Iesus Christ speaking in the Gospell to the Priestes, who did not well and rightly execute their office in their charges, demaundeth of them,

*When the Lord of the vineyard shall come, what will he doe to these wicked husbandmen?* Matth. 21. 40. 41. Vn-

to whome they aunswere, condemning them selues: *He will cruelly destroy these wicked men, and will let out his vineyard vnto other husbandmen, which shall deliuer him the fruites in their seasons.* Now this was indeed iustly and faithfully accomplished. For the Lorde tooke away his vineyard, that is to say, the gouernement of his Church from the Priestes, Scribes, and Elders of the people, who did not yeld him the fruites which did belong vnto him, and committed the same vnto other husbandmen, that is, to his Apostles and their successors, which haue yelded him fruites in their seasons. And euen in like manner hath the Lorde done in the Popedome, beholding euill workmen in his vineyard, that is to say,

D.

wicked

wicked & naughtie Pastors in his Church; which did not at any hand their duetie and office, he hath not destroyed his Church, but hath chaunged the state and condition thereof, taking away her blind guides, and giuing vnto her others which see clearly.

It is also written in the Apocalipse: *The*  
 Reu. 11. 2. 3. *holy citie shall they tread vnder foote two and  
 fortie monethes, but I will giue power vnto my  
 two witnesses, and they shall prophesie a thou-  
 sand, two hundred, and threescore dayes.* In  
 which place S. Iohn foretelleth, the gene-  
 rall corruption of the Church, which shall  
 come to passe in the last times, yet so that  
 withall he giueth vs to vnderstand, that  
 God will not suffer his seruice to continue  
 so corrupted and bastardly, but that he wil  
 reforme it, and bring it to her former per-  
 fection and soundnesse, and that for this  
 purpose he will raise and stirre vp witnes-  
 ses of his owne, to prophesie and speake a-  
 gainst so greuous a corruption. And howe  
 shall this be done? by vsing an extraordi-  
 narie manner.

Luk. 9. 49.

We may also verie well applie to this  
 purpose, the example of him, who cast out  
 diuels in the name of Iesus Christ. For the  
 Apostles would haue hindred him, bicause  
 he

he did not followe Iesus Christ as they did. But Iesus Christe saith vnto them: *Take heede that ye forbid him not, or hinder him, for (saith he) he that is not against vs, is with vs.* It is verie true in deepe, that such an extraordinary vocation, ought not to be lightly approued, but it is also as true, that it ought not as lightly be condemned.

But we haue a certaine and manifest testimonie, of this extraordinary vocation in Phillip. For he being onely ordained a Deacon at Ierusalem, was afterwarde extraordinarily called by God to preach Iesus Christ. A.C. 6. 5. 2  
8. 5.

Beside, the first restorers of the Church of our age or time, who were extraordinarily called, are not to be reprov'd or blamed for rashnesse. For as in a citie besieged by the enimie, or assaulted with fire, when they which were ordinarily called for the safegarde & defence thereof, and to giue order in the daunger of fire, should be them selues the first enimies and putters to of fire, if it fall out that certaine citizens, hauing other charges or offices in the citie, or else if they were but priuate and particular persons, would come and set vp them selues, and imploy them selues, in

running to the breach and fire, to the end that they might preserve the citie, so farre off is it, that they deserve or ought to be reprehended, as traitors and unfaithful persons, that on the other side, for a fact so courteous & gentle, yea so profitable to y<sup>e</sup> countrie, they were greatly to be praised, as verie good citizens, and true friendes & preservers of the countrie: so when the ordinarie saueguardes or keepers of Gods owne house, haue declared them selues to be enemies thereof, and putters too of fire, to overthrowe and marre all, they that are afterwarde aduanced and set forwardes them selues to resist them, and to maintain the right and estate of the saide house, yea although they haue had no manner of ordinarie vocation, but in their owne consciences, haue onely felt them selues extraordinarily called, for to execute such an office or charge, so farre off is it, that either they may or ought to be blamed, that contrariwise they deserve honour & great praise.

And yet this is here to be noted, that albeit al are not enioyned or commanded to preach, as wel as all are commanded to oppose or set them selues against false prophets, yet by consequent it followeth verie well,



wel, that if any do aduance or set forward them selues, to oppose or set them selues against false prophets, they haue done nothing against their vocation or calling.

Add also, that euen those which in the beginning were extraordinarily called, hauing faithfully acquitted and behaued them selues in their charges, in preaching the truth, and being receiued and allowed of the people, that vocatiō of theirs, which before was extraordinarie, hath ceased, yea must cease, and afterwards is become ordinarie.

And as concerning miracles, we will shortly aunswere thereto. Let the Romish Catholikes shewe, what miracles Isaiah, Amos, Obadiah, Nahum, Zechariah, and many other Prophets did, whom God did extraordinarily stirre vp, where they which had the order and gouernement in their owne handes, abused the same. Next, let them consider, that it appertaineth to an euil & adulterous generation, to demaund & seeke signes, as Iesus Christ saith. Thirdly, that miracles may seduce and deceiue. For we read, that false prophets, seducers, and deceiuers, haue sometimes done them, thereby to deceiue men, and to make ap-  
Matt. 12. 39.  
Dent. 13. 1.  
&c.  
Matt. 24. 24.

2. Thes. 2. 9. proued their false doctrines, and to increase and strengthen their superstitions and idolatries. And therefore we ought not by miracles to iudge of the vocation and doctrine, but rather on the other side, by the vocation and doctrine we ought to iudge of miracles and signes.

The other thing which we aunswere, touching the vocation and calling of our first ministers, is, that we may verie well stop the mouthes of the Romishe Catholikes, if we would alledge, that those ministers them selues for the most part, had in respect of them selues an ordinarie vocation, being indeede called in their time, by the Pope, and by him established and set in their charges, and therefore by consequent had authoritie and right, to goe vp into the pulpit, and to teach in the Church, as Luther, Zwinglius, Oecolampadius, Bucer, and before them Wicklef and Iohn Hus. Also that in England, Sweden, and Denmarke, the right and lawfull succession of the chaire or place, is on our side. For there the ordinarie Bishops haue receiued the Gospell, and preach it, so that we shall not neede to dispute of their vocation, no more then for the calling of the Priestes, which

which are at this present in the Romish Church, called by the Pope, but euen only of their doctrine.

*CHAP. VI.*

*That the Church hath bene alwayes from the beginning, is now, and shall be euen vnto the worlds end, but that it ought not to be esteemed or acknowledged by the great number.*

**W**E must not thinke, that the Church had her beginning, where the Apostles began to preach the gospel throughout all the world, at which time the disciples, were first named Christians in Antiochia, but that she began to be in the world, euē from the verie time of our first parents Adam and Heuah. For in them and by the God began to be serued on the earth, hauing blessed them, and comended vnto the his seruice, and after their fall hauing preached vnto them repentance and assurance of victorie against y serpent, through Iesus Christ his sonne. But y world increasing, y Church also was augmented, seruing God. For as S. Paul saith: *God created the world, & hath made of one bloud al men, that they might seeke and serue him.* Act. 17. 26. And he him selfe saith in *Isaiah: This people haue I formed for my selfe,* Isai. 43. 21. *they shall rehearse and shewe foorth my praise.*

**GOD** then created in the worlde, and that from the beginning a Church, thorough free adoption, to this ende, that his name might be duely praised, by conuenient, fit, and meet witnesses for so excellent a worke. For this cause also the Church is called the planting of the Lord, that he might be glorified. *Isaiah 61.3.*

*Isai. 61.3.*

Moreover this Church, notwithstanding the sharpe and hard persecutions which it hath suffred, hath not yet ceased alwayes to be, as it is at this present, and shal be vnto the worldes end. For as **Dauid** saith: *The Lord hath chosen Sion,* (that is to say, y<sup>e</sup> church) *and hath desired it for his seat: it hath bene* (saith he) *my rest for euer.* **Iesus Christ**

*Psa. 132.13.*  
&c.

*Matt. 28.20.*

also hath promised his disciples, to be with them alwayes, euen vnto the end of the world. But chiefly **Saint Paul** hath declared and set out the perpetuitie and continuance of the Church, when he assureth

*Ephes. 3.21.*

*vs, that GOD shall be glorified in the Church through Iesus Christ, throughout all generations for euer and euer.* They then are ouer-

much past shame, which limit the continuance of the Church to a certaine time, as those of whome **Saint Augustine** speaketh, who durst boldly affirme, that the

*August. de ciuitat. Dei. lib. 18. ca. 54*

**Chri-**

christian religion should not last, but 365.  
yeares. They likewise doe abuse and de-  
ceiue themselves, which thinke that by the  
assaults which they giue vnto the Church,  
they are able to beate it downe, consume  
it, & wholly take it away out of the world.  
for is it possible that God should be with-  
out a Church? hath not he himselfe promi-  
sed that his sonne shall raigne and beare  
rule for euer ouer all his enimies? Verily  
the Church which is the spouse or wife of  
Christ, is become or made so mightie and  
stronge through her husbände, that being  
euen one bodie with him, she is more for-  
cible and mightie in her weakenesse, then  
al the world in his pride and hautines. But  
as we haue alreadie saide once heretofore,  
we will hereafter speake more amplie and  
largely of the Churches force and power  
in persecutions. To bee short: amongst  
so manie and so diuerse chaunges, of the  
kingdomes of this worlde, God alwayes  
preserueth his Church, and bringeth to  
passe, that nothing in al the world is dura-  
ble and perpetuall, but she, not that she is  
alwayes flourishing, or hath a continuance,  
which followeth al by one threede, that is,  
commeth altogether, but because that

psal. 110. 3.  
&c.

God, not minding that his name shoulde be put out in the worlde, doeth alwayes in his Church raise vp some, of whome he is sincerely and purely serued.

Nowe when the question is, to discerne the true Church from the false, some there are that stay themselues vpon the multitude and great number. But they are very farre from their right reckoning or account. For GOD measureth not his Church by the number. He loueth his faithful people, & keepeth himselfe in the midst of them, although they be a verie small number. on the otherside, he hateth those that doe despise it, and disdayneth them, though the number of them be neuer so great. And indeede, on the side of the multitude and great number, the false and bastardy Church is rather founde, than the true and lawfull one. And that it is so, let vs first marke y<sup>e</sup> places of scripture, which withdrawe vs from the multitude, and teache vs to stay and cleaue to the little flocke.

Exod. 23. 2.

*Thou shalt not followe a multitude to doe euill, neither agree in a controuersie, to decline after many, and to ouerthrowe the trueth.*

Matth. 7. 13.  
14.

*Enter in at the strait Gate: for it is the wide gate and broad way which leadeth to destruction.*



struction, & many ther be which go in thereat, because the gate is straite and the way narrowe that leadeth vnto life, and fewe there be that find it.

*Feare not, litle flocke, for it is your fathers pleasure to giue you a kingdome.* Luk. 12. 32.

Wee see by these places, that the greatest number is not alwayes the best, neyther the soundest, and that the Church of God is founde rather amongst the small number, then among the multitude.

Secondly, let vs note the reasons following, which are taken frō examples that we finde in the scripture touching this verie matter?

On which side was the Church, when Noah alone, with his litle familie (which was not in all, but eight persons) followed the true religion, God approving him, & by his faith condemning all the rest of the worlde? Gene. 7. 1.  
Heb. 11. 7.

On which side was the Church, when Elijah saide, *O Lord, the children of Israel, haue forsaken thy covenant, they haue destroyed thine Altars, and slaine thy prophets with the sworde, and I am left altogether alone, and yet they seeke my soule to take it away?* 1. Kin. 19. 10.

On which side was y<sup>e</sup> Church when the  
four

**King. 22. 8.** foure hundred prophetes deceiued Ahab, and Michaiah, being alone and contented, did yet notwithstanding resist them and speake the trueth.

On which side was the Church; when  
**Iero. 4. 9.** Jeremiah was sent frō God to say : *In that day the heart of the king shall perishe, and the heart of the princes and of the priestes shall bee astonished, and the Prophetes shall wonder;*  
**Iero. 10. 18.** and that therefore the Prophetes resisted him, layed crimes vnto his charge, and imagined mischeife against him?

On which side was the Church, when  
**Matth. 26. 3.** the chiefe Priestes and scribes, and Elders of the people, assembled themselues together into the Hall of the high Priest named Caiaphas, and helde a Councel, how they might take Iesus Christ by subtiltie, and put him to death?

Certainly by these examples, it is plainly proued, that if it were sufficient to alledge the multitude & the greatest number, for to vnderproppe and vpholde a Church, the false and bastardy Church, shoulde euer preuaile in the matter, & get the better in that respect, because that the number which cleaueth to it, and followeth, and maintayneth it, is alwayes the  
 grea-

August. in  
Psalm. 122.

greatest. Let vs adde here a sentence of Saint Augustine. *From the time* (saith hee) *that the Sainte haue begun to be, the Church hath beene and is on the earth. Sometimes it was in Abel alone, who was slaine by his wicked brother Cain. Sometime it was in Henoch alone, who was reiected of the vngodlie. Sometimes it was in the onely house of Noah, and he bare with or suffered all them that perished in the floude, and the Arke swimming upon the floudes, was saued, and set upon the drie land. Sometime in one onely Abraham, of whome we knowe thus much, that he suffered manie thinges by the wicked. Sometimes in Lott alone, and in his onely house, in the midst of the Sodomites, whose iniquities and vngodlinesse he indured and suffered so long, till God drewe him as it were by violence from among them. Sometimes in the onely Israellites tormented by Pharaoh, and the Egyptians. By these wordes that appeareth verie well, to be true and right which I haue said, to wit, that the Church ought not to bee iudged or acknowledged by the great number.* The faithfull then shoulde not at this day bee offended, though they bee but a small number, despised and cast out as the filth and offcoursing of the worlde, for because they

John. 15. 19. they are not of the worlde, but that God hath chosen and drawen them out of the worlde, therefore beholde doth the world hate them. They shoulde not doubt that the Church is not with them, though that it be assaulted and persecuted of the greatest number of men, and those the mightiest, of greatest reputation and highest exalted, and namely of the popes, Cardinals, Bishoppes, parishe Priestes, Abbots and other of the cleargie of Rome, who indeede ought to maintaine and vpholde it. For so it is, that GOD hath chosen the foolish things of this world, to confound the wise things; & the weake or feeble things, to confounde the strong; and the vile and despised things, and those things which are not, to bring to naught things that are, to the ende that no fleshe shoulde reioyce in his presence. And on the other side, the prophecies must of necessitie be wholly accomplished, touching the stone, which the builders beganne long agoe to reiect, and which euen at this day, they doe also refuse, although it be the master stone, or cheife stone of the corner in Sion, elect & pretious in them which stay them selues thereon, and be builded vpon it.

1 Cor. 1. 27.  
28. 29.

Psal. 118. 22.  
Matt. 21. 42.  
1. Pet. 2. 7.

But

But some will say, wherefore then is it, that God hath heretofore suffered, so many people in so many ages and times, to bee seduced and deceiued? Yea, wherefore doeth he at this day suffer, the greater parte of the worlde to walke in the darkenesses of error and ignorance? Verily it is not our part, to take vppon vs either to discouer or curiously to search the secrete causes of Gods eternal iudgement, neither yet to laye or cast vppon him the faulte of our naughtinesse and vngodlines, for certaine it is that hee doeth moste iustly gouerne and guide all thinges, and therefore cannot doe iniurie or wronge to any man, what so euer he doe, seeing that wee are all Psal. 51. 3. conceiued and borne in inquitie, and are Ephe. 2. 3. by nature the children of wrath, guiltie of death, and eternall damnation. And therefore Saint Paule in fewe wordes dissoluing this difficultie, contenteth himselfe to alledge, the onely will and good pleasure of god without ascēding or going vp higher, so much as one steppe. *G O D* (saith hee) AA. 14. 8. *in times passed hath suffered all the Gen-* AA. 17. 30. *tiles to walke in their owne wayes: Neuerthe-* *lesse hee leste not him selfe without witnesse,* *in that hee did good &c.* And agayne,  
*The*

*The time of this ignorance God regarded not, but now he admonisheth all men euery where to repent.*

Notwithstanding also we may rightly say, that God suffereth Sathan to haue so much power and might in the worlde, as that he shoulde beare sway & raigne ouer the greater parte, to the end that he might thereby, through his iust iudgement, punish the men for their vnthankfulnesse and vnfaithfulnesse. For it is not good reason that those which would not hearken vnto God, neither receiue the truth which was offered them, and who also euen willingly and of their owne accord, haue despised and refused their owne saluation, is it not meet I say, that such shoulde be seduced & deceiued through the subtilties and sleigh-tes of the diuell, and at the last cast from God, and through his iust iudgement punished, according as their vngodlinesse & vnthankfulnesse deserueth? Saint Paul writing vnto the Thessalonians, sheweth and putteth downe this reason, when hee saith: *That because that they which perishe receiued not the loue of the trueth, that they might be saued, God shall sende them stronge delusion, that they shoulde beleene lies, that all they*



*they might be damned which beleueed not the  
trueth of the word, but had pleasure in vnrighte-  
ousnesse.*

This also fell sometimes, and was laide  
vpon the Gentiles. For from the beginning  
of the world, GOD made manifest vnto Rom. I. 20.  
them his Godhead and his power, and al-&c.  
though this was not done by y<sup>e</sup> preaching  
of men, yet it was by the ministerie of the  
creatures, in which his glorie was in such  
forte manifested and shewed, that a man  
may wel say, they had in some sense, a ton-  
gue, as it were to shewe, set foorth, and re-  
hearse the great power and the wonderfull  
workes of God. But what thereof? These  
straglers & strayers hauing knowne God,  
did not glorifie him as GOD, neither yel-  
ded him thanks, but became vaine in  
their imaginations and discourses, and so  
foorth, as Saint Paule sheweth of them in  
the first Chapter to the Romanes. Who  
will then at this day say, that GOD hath  
done them wrong, when he giueth them  
ouer to the lustes of their owne heartes,  
to filthinesse, and their owne villanous  
affections through a spirite destitute and  
vnfurnished of all iudgement, to commit  
things at no hand conuenient or seemely,

E.

he

he punishing them after this manner, according to their deserts, and his owne most iust righteousness.

The same fell also in time heretofore vpon the poore and miserable Iewes. For beholde our Lorde Iesus Christ, who of his owne free will, presented and offered him selfe vnto them, being willing and readie to instruct and teach them, in the doctrine of saluation, confirming his Gospell by excellent miracles and authenticall signes worthie of credite, by which he did euidently shewe vnto them, that he was the verie Messias promised in the lawe, and the true and onely redeemer of the worlde, but howe did these miserable people gouerne and behaue them selues in that behalfe? Their obstinacie and rebellion was so great, that they were not onely content, desperatly to reiect, and throwe from them, the doctrine of the holie Gospell, flaundering it and accusing it offalschhood, but which is worse, they killed and cruelly murdered the onely sonne of GOD, and outragiously persecuted the Apostles (as before that they had put to death also euen their owne Prophets) and other Christians. Who is he then which  
will

will affirme, that these wicked people did not through their rebellion and pride iustly deserue to be deliuered and giuen, ouer for a pray vnto Sathan, and to be de- ceiued through the subtilties and craftes of his false doctrine ?

The same is fallen out in our time, and continueth yet, euen euery day. For there are diuers which are in such sort blinded, & before hand possessed with the darknes- ses of the prince of this world, that they doe not onely despise all true religion and doctrine, but also they inforce and straine them selues, to bring into credite and esti- mation all the dreames, dotages, raylings, and false opinions of Antichrist, and his instrumentes, in so much that for to at- taine thereto, they cease not to make warre vpon the poore faithfull people, desiring with a burning affection, the sheading of their blood. Who is he then which dare say, that such people are not verie worthie and meete to be deliuered vnto Sathan, that they may be so made drunken with y deadly poison of his false doctrine, as they may neuer after be able to taste or sinea the sweetnes & pleasantnes of y word of God? To be short, then in that the diuell hath so

great a sway in the world, it is a very manifest signe (or as a man would say, a banner displayed) of the iust vengeance of GOD, and of his horrible and fearefull furie vpon all those, who reiect and persecute the Gospell of his sonne. For the vngodly perseuering in their vnbeliefe, deserue to be couered and clothed with so great abomination, seeing that the trueth of GOD, can finde no place amongst them.

#### CHAP. VII.

*That Iesus Christ alone, is the head of his Church, and not Saint Peter, neither any Pope what so euer.*



Xperience teacheth vs what euill it bringeth vs, when we turne aside from the worde of God, be it neuer so little. In olde time all the Pastors of the Church, were commonly called Elders, Auncients, Bishops, and they were all brethren and fellowes, equall also, and of like authoritie in their ministeries. And this continued vntill such time as he, that was chosen in the assemblies of the Pastours, there for the time to be president, and

and to gather the voyces, came at the last, to be especially, and as it were only named a Bishop : Hence the diuell beganne to frame and spinne as it were the tyrannie of Antichrist in the Church, euen such as we beholde it at this day, so that the man of sinne, and sonne of destruction reuealed is set downe in the temple of God, as God, shewing him selfe as though he were God. <sup>2. Thes. 2</sup>  
<sup>3. 4.</sup> For from Bishops they came to Metropolitans, who also are called Archbishops, & that vnder goodly shew and great pretence. For these Metropolitans, were not, but as it were Presidents or rulers, to set the other in order, and to call them together when it was needfull, to haue some Synode, for the affaires and businesse of the Churches of the Prouince, and in good order, and without confusion to redresse and guide matters, in the assemblies made.

From Metropolitans they leaped to foure Patriarches, as though the whole Christian common wealth, ought to be diuided into foure partes, and be ruled and gouerned by foure Prelates. These Patriarches were, one of Antioch, who bare rule ouer Syria : one of Alexandria, who go-

gouerned Egypt & Ethiopia: one of Constantinople bearing rule ouer Asia, Grecia, and Illyricum: and one of Rome, ruling all y<sup>e</sup> West, y<sup>e</sup> is to say, Italie, France, Spaine, & Germanie. Herevpon afterwarde there arose contentions and stirres, betwene these foure Patriarches, touching their iurisdiction and primacie, in so much that they in such sorte, set them selues one of them against an other, with the hurt and losse indeede of the poore Church, that at the last two, to wit, that of Antioche, and that of Alexandria, gaue place and yelded their roomes to the other two, that is, Constantinople and Rome, the controuersie betwene which endureth as yet, euen vnto this day. For it is not yet well determined nor made plaine, which of these two ought to be head and vniuersall Bishop. In some sorte to quiet them, and to make them contented, and to keepe them selues within their owne boundes, men haue limited their charges thus, the Patriarch of Constantinople, to beare rule ouer all the Churches of the East, and the Patriarch of Rome to beare rule ouer all the Churches of the West.

Wherefore the latter of these two, is he  
whome



whom the Romish Catholikes make them selues to belecue, y<sup>e</sup> he is the head of y<sup>e</sup> vniuerfall Church, as being the Vicar of Iesus Christe on earth, and the lawfull or right successour of Saint Peter. But we haue here two pointes to examine and sift: the one touching Saint Peter: The other touching the Pope, who saith that he is his successour.

Concerning the first, we shall not finde in all the scriptures, that S. Peter was ordained at any time to be head of the whole Church, and to beare rule ouer it, neither that he him self did at any time, either pretend or vsurpe, such a iurisdiction and primacie, bicause it did not at any hand belong vnto him, but vnto Iesus Christ alone, as we hope to proue, and manifestly to shewe it by the reasons following.

The first reason is this. Iesus Christ alone is called the head of the Church. Ephesians 1. verse 22. Ephesians 5. verse 23. Ephes. 1. 22.  
Ephes. 5. 23. Saint Peter then is not, otherwise the Church should be a bodye with two heads.

If they wil replie, and say, y<sup>e</sup> Iesus Christ indeede is the onely head of the Church, bicause that he alone reigneth ouer it,

Rom. 9. 5.

Ioh. 15. 15.

Act. 10. 27.

Matt. 18. 18.

38. 20.

Ephes. 4. 11.  
&c.

and that by his owne onely authoritie, yet that this nothing hindreth, but that there may be an other head ministeriall (as they call it) that is to say, one in respect of the execution of the charge and office vnder him, who should be his great Vicar and liuetenant generall, for to gouerne the Church, I will demandaund of them to shewe me, when and howe this ministeriall head, was ordained by Iesus Christ: for if Iesus Christ be God liuing for euer, what neede hath he of a successeur? If we haue all his will in writing, and if he be alwayes present in the midst of his Church, to rule and gouerne the same, what hath he to doe for a Vicar or Licuetenant? And as concerning charges and offices, we know what executors he hath established and left. S. Paul in the Epistle to the Ephesians: affirmeth, *that Iesus Christ being ascended into heauen, hath giuen some Apostles, some Prophets, some Euangelistes, some Pastors, some teachers, to whome he hath giuen in charge, and committed his Church to order and guide the same.* This is not spoken onely, for two or three, or for some other small number, neither yet for one age, but for all the Pastours of the Church generally, and

and for all times . Nowe you may see what lieutenantes Iesus Christe hath substituted in his place : but that he shoulde giue vnto Peter a primacie, to bee Pope and heade of the Church, is a meere leasing.

The seconde reason is this: Iesus Christ onely is the foundation of the Church 1. Corinth. 3. 11. Wherevpon it followeth, that the Church is founded vpon Iesus Christ, and at no hande vpon Saint Peter, and by consequent that Iesus Christ alone is the heade of the Church, and not Saint Peter. Touching that which Iesus Christ speake vnto Peter: *Thou art Peter, and vpon this rocke I will builde my Church*, we will anon declare the true and naturall sense thereof. 1. Cor. 3. 11. Matt. 16. 18.

The thirde reason: S. Peters charge & office was limited and set within certaine bondes: For S. Paul witnesseth of himselfe and Peter thus, *That he was the Apostle of the Gentiles, and Saint Peter of the Iewes*: Galat. 2. 7. And saith, that this diuision was made, by the reuelation and ordinaunce of GOD. It followeth then that Saint Peter was not an vniuersall Apostle, nor a soueraigne & high bishoppe ouer all the Church: O-

therwise Saint Paul shoulde haue done ill, in so limiting & hedging in as it were, the charge and office of his Apostleship, yea and that eightene yeares after y<sup>e</sup> death of Iesus Christ. But I would wish the Romishe Catholikes, to take some better viewe of and heede to this reason. For if their Pope, snatch and take vnto himselfe the primacie, for this reason, because hee is Saint Peters successors, he must then exercise his primacie or popedome ouer the Iewes and preach vnto them the Gospell, that hee may gaine them and drawe them to Iesus Christ, leauing vnto him whosoever he bee, that will take vpon him to be called the successor of Saint Paul, primacie ouer the Gentiles.

2. Cor. 17. 2.  
Ephes. 5. 22.  
Reuel. 21. 9.

The fourth reason: One wife hath but onely one husband, which is her head. But the Church is the spouse of Christ. 2. Cor. 11. 2. Ephesians. 5. 22. Reuelat: 21. 9. The Church then hath none other but Christ alone for her husbände and head.

The fifth reason: It is certaine, that Saint Peter vsed the power and authoritie, which Iesus Christe gaue him, for otherwise hee shoulde haue neglected his charge, and hidden his talent in y<sup>e</sup> ground,  
and

and so by consequent haue disobeyed his Master, not seruing him purely and faithfully. But so it is, hee neuer vsurped any primacie ouer the other Apostles or ouer the Church, for hee maketh himselfe equal, to the other pastors, naming himself a pastor and an Elder with them, and hee hath saide also, that it is not lawefull at anie hande for anie man, to haue Lordship ouer the Lordes inheritaunces. Then it followeth that hee receiued not anie primacie or Lordshippe from Iesus Christ, ouer the Church of God.

1. Peter. 5. 1.  
21. &c.

The sixth reason: Saint Peter was sent together with Iohn into Samaria by the other Apostles. Nowe if hee had beene the head of the Church, and had had rule and authoritie ouer the Apostles, it had appertained vnto him to sende others, & not to others to send him.

Ac. 8. 14

The seuenth reason: If Saint Peter had had the right of primacie, to what end would he haue suffered himselfe, to haue beene reprov'd by S. Paul, and that before the people? for this was done euen then when hee both might and ought, to haue shewed his authoritie and rule. As at this day, the Pope who saith: that hee is aboue right

In sext. decret.  
de Con. cap.  
Licet. & di-  
stinct. 19. ca.  
si Roman. in

Glossa. & de  
conces. prz.  
tit. 8. ca. pro.  
posuit & a-  
libi.

right, neither is helde or bounde by lawes: that he may preferre through his interpretation equitie vnwritten, before lawe written: that wee ought to allowe or disallow all that he alloweth or disalloweth: that he is not subiect to any censure, hauing all lawe and right in the coffer of his breste and stomacke. Now Saint Peter did not alledge any whit or parte of all these blasphemies, but tooke in good worth Saint Pauls censure and reproofe, acknowledging himselfe his companion and fellowe, and one that was ioyned with him & the other Apostles in felloweshippe of office, yea inferiour to the whole bodie and subiect to the admonitions and censures of his brethren.

Luk. 22. 24.  
&c.

The eight reason: So it was, that among the Apostles, in the time that our Sauour Christ was bodily conuersant with them, there was a controuersie which of them shoulde bee esteemed or iudged the greatest, but Christ laboreth to bring them to humilitie, and to take from amongst the all ambition, saying thus: *The kinges of the nations beare rule, and they which exercise authoritie ouer the, are called Gracious lords, but ye shall not be so: But let the greatest among*



*mong you be as the least, and the cheifest as he that serueth: And afterwardes hee setteth himselfe foorth for an example. For who is greater, he that sitteth at Table or he that serueth, is not he that sitteth at the table? And I am among you, as he that serueth: and ye are they which haue continued with mee, in my temptations. Lastly he concludeth: Therefore I appoint vnto you a kingdome, as my Father hath appointed to me.*

These are our principal reasons, to declare that Saint Peter was not appointed Lorde ouer the Church, and that hee had no more authoritie or preheminence in it, than the other Apostles, his companions and fellowes had. Nowe let vs heare the contrarie reasons, which the Romish Catholikes make.

The firste is this: Iesus Christ hath said to Saint Peter, *Thou art Peter, and vpon this rocke, I will builde my Church.* It followeth then that Saint Peter, is the foundation of the Church, and by consequent the head thereof.

*Matt. 16.18.*

I aunswere, that the holy spirite, is not contrarie to it selfe: but hee hath spoken plainly to the Corinthians: *That Iesus Christe alone, is the onely foundation of the Church*

1. Cor. 3. 11.

*Church, and that none can lay anie other, than that which is laide alreadie: Therefore he affirmeth not in that place of S. Matthewe, the contrarie to this. And marke this deed, Iesus Christ hath not said: and vpon thee, O Peter, I will builde my Church: but: & vpon this rocke, I will builde. And what meaneth this, vpon this rocke? Let vs heare*

August. in  
Iohan. tra. 8.  
224. ca. 21.

*S. Augustine. The Church (saith he) is founded vpon the rocke, of which rocke Peter hath taken his name, for the rocke is not so called of Peter, but Peter is so named of the rocke; as Christ hath not taken his name of Christians, but Christians of Christ. Therefore the Lord saith, vpon this rocke I wil build my Church, because that Peter had confessed, thou art Christ the sonne of the liuing God. He saith therefore, vpon this rock which thou hast confessed I will build my Church. For the rock was Christ, vpon which foundatiō Peter also himselfe was builded. Marke what S. Augustine saith. S. Ambrose & S. Chrysostome, vnderstand this to be spoken of y<sup>e</sup> faith which is Christ, & not as y<sup>e</sup> Pope doth, of y<sup>e</sup> person of Peter. S.*

Amb. in epl.  
ad Ephe. ca.  
2. 20.

*Ambrose saith thus: Iesus Christ said to Peter: & vpon this rocke I wil build my Church, that is to say, vpon this confession of Catholike faith, I will establishe the faithfull vnto eternall*

all life. Chrysostome faith also: *Iesus Christ saith: Thou art Peter, and vpon this rocke I will builde my Church. Hee saith vpon this rocke, and not vpon Peter: For he hath founded or set his Church not vpon man, but vpon the faith and confession of Peter. And what was this faith and confession? Thou art Christ the sonne of the liuing God.*

Chryso. Ser.  
21. de Pen-  
tecost.

The seconde reason is: Iesus Christ hath giuen the keyes vnto Peter, he hath therefore appointed him head of the Church.

Matth. 16. 19

I denie the consequent. For by the vse of the keyes is vnderstoode not the rule or ouersight of the whole Church, but the power, to binde and loose, or else to pardon or not pardon sinnes, as it is declared, in the 18. Chapter of the Gospell after S. Mathewe, and Chap. 20. after S. Iohn. Now seeing that so it is, that power to remitte or to retaine sinnes was giuen, not vnto Peter onely, but equally vnto all the Apostles, it followeth well, that the vse of the keyes was not giuen to Saint Peter alone, but also to all his companions & fellowes, & by consequent, if he were the head of y Church, to whō the power of y keyes was giuen, it would follow that the Church had so many heads, as it had then Apostles.

Matth. 18. 18.  
Iohn. 20. 23.

But

Matt. 16. 15.  
16.

Augu. in Io-  
han tract. 30

But some will say, Iesus Christ speaketh onely to Peter. It is true indeede. Howebeit by the name of Peter is vnderstoode the whole Church. For euen as Iesus Christ was willing to heare, what iudgement not onely Peter, but also all his fellowes had of him, when he demaunded of them, *But what saye that I am?* And that Peter alone in the name of all answered and made this confession, *Thou art Christ the sonne of the liuing God:* So on y other side Iesus Christ, giuing the power of the keyes vnto the Church, addressed his speache vnto Peter alone, although he meant to speake as wel vnto all the rest. And so doth Saint Augustine vnderstande it: for beholde howe he speaketh. *Peter (saith hee) signifieth the whole Church. For if that in Peter there were not the figure of the Church, Christ would not haue saide vnto him, I will giue vnto thee the keyes of the kingdome of heauen. And agane, when Iesus Christ saide vnto Peter, I will giue vnto thee the keyes &c. Hee ment without doubt the whole Church.*

And the reason would be marked, why Iesus Christ, in the person of one spake vnto all: that is, to the ende hee might comend and set the vnitye of the Church,  
euen

euē as also the ancient writers haue marked & obserued the same. S. Cyprian saith thus. Our Lord in the person of one man, bath giuen the keyes vnto all, thereby to denote and set out the vnitie of all. The other wer the same in deede that Peter was, fellowes in equall honour, and in equal power. But Iesus began with one man, to the end to shew, that the Church is one. And Augustine: So it was (saith he) that all were asked: Peter alone answered him, thou art Christ &c. & to him was it said, I will giue vnto thee the keyes of the kingdome of heauen, as though power to bind and lose, had bene giue vnto him alone. But as he answered for al, so he receiued the keyes together with all, bearing as it were the person of vnitie. Wherefore he alone was named for all, because there was vnitie among all.

Cypri. tra. 3. de simpli. pralat.

August. in Iohan. tra. 11.

3 The third reason is: Iesus Christ commaunded Peter aboue al the rest, yea and y three times, to feed his sheepe. He then did constitute and make him an vniuersall Bishop, and head of all Churches.

Ioh. 21. 16.

I answer, that this consequent is false, for there is a very great not only differēce, but contrarie betweene these two, to haue charge to feed the sheepe of Christ, and to haue a most high Empire, & vniuersall rule

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Matt. 28. 19.  
Mark. 16. 15.

2. Peter. 1. 5.  
&c.

ouer the whole Church. Besides, if to feede the sheepe of Christ, be no other thing, but to minister & giue vnto them, the spiritual foode of their soules, by the preaching of y<sup>e</sup> Gospel, as it is indeed: and seeing that it is most euident and plaine, that Iesus Christe hath giuen this commission, to all his Apostles generally, it followeth verie well, y<sup>e</sup> he hath not giue it to Peter alone. And indeed Peter him self doth wel confesse the same, when he exhorteth his fellow ministers, to feede the flocke of Christ, which is comitted vnto them. And Basil confirmeth y<sup>e</sup> same saying: *Iesus Christ him self teacheth vs this, (to wit, that he is the only head of the Church) who did constitute & appoint Peter the pastor of his church, after him. For he saith, Peter, Ioueest thou me? feede my sheepe: and consequently, he hath giuen this verie same power to all Pastors & teachers, and hereof this is a certaine signe and sure token, that all bind and lose without any difference, as well as he.*

The fourth reason : S. Peter is diuers times in the Scripture named y<sup>e</sup> first among the Apostles. Therefore he was chosen to haue rule aboue the other his fellowes, yea aboue or ouer the whole Church.

I answered first, that this argument is frivolous



molous and vaine, yea worthie to be mocked and hissed at. For be it that we confesse that S. Peter was the first and chiefe as it were amongst a fewe people, that is to say, amongst the twelue Apostles, yet very farr fet is this, that it should therefore followe, that he was the first or chiefest ouer all Christians, or that he did beare rule ouer all the world.

Secondly, if bicause that S. Peter is the first named, he is therfore the first & chiefest among the Apostles, we must then say by the contrarie, that the virgine Marie is y<sup>e</sup> last and least of all women, bicause in the first chapter of the Actes, where also S. Peter is set the first in the catalogue or nuber, she is set the last after others. Which matter the Romish Catholikes will not at any hand say or affirme: which if they should, it would be found in deede a verie absurde thing.

Thirdly we read in many places, that S. Peter is not named first. And S. Paul in the second Chapter of his Epistle to the Galathians, placeth Iames before him. Iames then by this reason, should haue authoritie ouer Peter, bicause he is named before him. Besides in the Councel of Ierusalem, the

Act. 1. 13. 14.

Gal. 2. 9.

AA. 15. 13.  
&c.

speech & aduice of Iames which was had, after that Peter had giuen his, had such weight with it, that all consented and agreed to his iudgement.

And thus much concerning the first point. Let vs come to the other which concerneth the Pope, who saith, that he is Saint Peters successor, and so by consequent the head of the Church.

First, if it manifestly appeare by that which hath bene said heretofore, that Saint Peter was neuer established head of the Church, and that he neuer had any such preheminance and authoritie attributed vnto him, by what title or right can or will the Pope (who saith that he is his successor) pretend at this day, any such Lordship, rule and authoritie?

Let vs also on the other side well marke this. S. Peter died (as they say) vnder Nero, and there succeeded him, Lucius, Cletus, & Clemens, in the time of S. Iohn, who liued vnder Domitian, and euen vnto Traian his dayes. Now if they of the Church of Rome will say, that the Popes which succeeded S. Peter, were the heads of the Church, to whome all the rest of the Bishops ought to be subiect, they must of necessitie be dri-

uen

uen to confesse, that S. Iohn was subiect to Lucius, to Cletus, and to Clemens.

Moreouer, if S. Peters successors be the heads of the Church, Clemens who succeeded him in the third place (as they say) was so likewise. But let vs heare what he him selfe saith in an Epistle, which (as some say) he writ to Iames Bishop of Ierusalem.

The title or inscription is this : Clemens, to Iames the Lords brother, Bishop of Bishops, gouernour of the Church of Ierusalem, and of all other Churches which by the prouidence of God, are throughout all the world. If Clemens were the vniuersall Bishop, why did he spoyle him selfe of his owne titles, to attribute, ascribe, and giue the same vnto Iames, to whome they did not belong?

Tom. 1. Concil. pag. 135. col. 2.

Furthermore, who is he that hath lifted vp the Pope into this goodly degree of honor? Is it Iesus Christ or his Apostles? No in deede: for we reade, that Bonifacius the third of that name Bishop of Rome, was by the Emperour Phocas ordained the first souereigne or chiefe of all Christendome, and the Chuuch of Rome, established head of all the Churches in the world? & this was about the yere of Christ

fixe hundred and foure.

This Phocas (as the historie writers rehearse and record) was a traitor and an vnfaithful murderer of the Emperor Mauritius his master: for as the said Mauritius at a certaine time, shewed him self ouer seuer and rigorous against his souldiers, they being giuen to debate and contention, chose Phocas for Emperor, who in Calcedonia immediately caused to be cut off the forenamed Mauritius his owne head, his armes also, and his three sonnes named Theodorus, Tiberius, and Constantine. But he receiued his payment and reward for it afterwards. For hauing reigned eight yeares, he was at the last slaine by the common people, in the yeare of Christ 612. Behold and marke by whome the primacie of the Romish Church was established, and the Romane Bishop made an vniuersall Bishop, there being before, not so much as any newes of it. For as concerning a certaine Edict or decre which they alledge, by which Constantine the great, a Christian Emperor, gaue vnto Siluester y Bishop of Rome (about the yeare of Christ 317.) spirituall domination and gouernement, ouer all the Churches of the whole world: also the  
iewels

Iewels and kingly ornaments, yea the Empire it selfe and politike gouernement, ouer all the West parts, it is a writing found and forged for and at their pleasure, full of lyings also and falshoodes, which may be easily proued by these reasons.

There are none of all the approued historiographers, during certaine ages, which make mention thereof after any sort, as *Ensebius, Eutropius, Ruffinus, Socrates, Theodoretus, Beda, Euagrius, Paulus Diaconus, Zonaras, Nicephorus, Orosius*, either other the like, yea they which haue written the liues of the Emperours and Popes, haue not any whit at all spoken thereof. No more haue the auncient Doctours, *Athanasius, Basilus, Saint Ambrose, Gregorie Nissenus, Gregorius Nazianzenus, Optatus, Milenitanus, Saint Augustine, Chrysostome*; which is more, the Bishops of Rome them selues haue not saide any thing thereof, no not in Councils, when they haue taken vpon them, the care and charge to maintaine their primacie, which would notwithstanding haue bene a good buckler and shield of defence for them.

If Constantine gaue to the Romane Bishop the primacie ouer Constantinople,

Concil. Nic.  
Can. 6. & ha-  
betur tom. 1.  
Concil. pag.  
342.

Antioch, Alexandria, Ierusalem, and all o-  
ther Churches, what reason had he to suffer  
in the Council of Nice ( whereat he him  
selfe was present) that the contrarie should  
there be determined and concluded? For  
in that Council, it was concluded that the  
Bishop of Rome should not be preferred,  
before the Bishop of Alexandria, or of An-  
tioch, or of Ierusalem.

If the foresaid Emperour ordained, that  
the Bishop of Rome should be helde and  
taken, for the head of all the Churches of  
the world, wherefore then did Bonifacius  
demaund and seeke the same of Phocas,  
whereas he should rather haue required, to  
haue kept the same to himselfe and his suc-  
cessors, which was long before graunted by  
Constantine to his predecessors?

With what conscience would Constantine  
giue vnto Siluester lordship and go-  
uernment ouer the Churches, and the Em-  
pire, he him selfe being a Christian, and  
therfore by cōsequent knowing very well,  
that there was a distinction and difference,  
betweene the office of the Pastors of the  
Church, and the charge and dūetie of Ma-  
gistrates: euen as Eusebius witnesseth  
of him that he was accustomed to say:  
that

Eusebius.



that the Lorde had giuen and committed the inwarde charge of the Church to the elders & ministers, but the outward to him?

If wee woulde consider Siluester, with what conscience, also coulde hee accept the saide donation or gift, the vse whereof as he well inough knewe, Iesus Christ had forbidden him? for hee was not ignorant of this sentence: *The kinges of the nations*

Luk. 22. 25.  
Matt. 22. 21.

*beare rule &c. but it shall not bee so amongst you.* Also, *Giue vnto Caesar the thinges which are Caesars.*

Wherefore seeing that Iesus Christ hath distinguished, y offices of the Magistrates, and the charges of the pastors of the Church, Siluester did verie ill, to confounde and iumble them together in his owne person.

Yea also, there is a certaine Canon to this purpose, auouched and alledged vnder the name of a Pope, and that these offices are distinguished by Iesus Christ.

Distinc. 96.  
Can. Quia ad  
Nico. &c.

If so be that Constantine gaue the empire of the west partes to Siluester, they must say that Siluester possessed the same, and left it to his successors: and that if his successors doe not any longer hold it, they must say, that they haue beene thrust and

driven out of the possession thereof. But let them shew, if they can, any matter touching this point in the histories. Verilie so farre is it, y<sup>e</sup> Siluester & those which succeeded him euen vnto Hildebrand (who was named Gregorie the seuenth, & was created Pope, about the yeare of Christ; one thousande seuentie foure) did holde the Empire of the West, that indeed they had not rule or authoritie ouer the Citie of Rome, but did peaceably and quietly acknowledge y<sup>e</sup> Emperors for their Lords, and were subiect to their lawes, neither was there at any time a Pope chose or created without the authoritie of y<sup>e</sup> Emperor. The charge came in, in the time of y<sup>e</sup> foresaide Gregorie, It is about fīue hundred yeres agoe since the Pope haue by litle & litle inroched vpon the Empire, & haue at the last brought into their subiection the Citie of Rome, and since they did accomplish that, there is not passed about a hundred, threescore and nine yeares, or there about.

I holde my selfe contented, to haue set downe and declared this, as it were by the way. He that would more fullie see, the falshod & subtiltie, which is in the deuice  
of

of this donatiō or gift, may read the which  
haue cōfuted y<sup>e</sup> same, as Marfilius of Padua Marfili. &c.  
in his booke which hee intituled, *the defen-*  
*der of peace*, who liued about the yeare of  
Christ 1324. Moreouer Laurentius Valla, Laur. Valla  
who liued about the yere 1440. Also An-  
tonius Archbishop of Florēce in his histo-  
rie: Cardinal Cusanus, in his third booke &  
second chapter, who sent his opiniō to the  
Council of Basill, about the yeare 1460. Cusan<sup>us</sup> Card-  
dinal.  
Raphael Volateran, who liued about the  
yeare 1500. Raphael  
volater.

Moreouer it is written in the ecclesiasti-  
call historie, that Liberius and Felix, both Niceph. lib.  
9. cap. 37.  
two together, at one and the same time go-  
uerned the seate apostolicall, and did in  
common the duetie of a Bishop at Rome, Sozo. lib. 4.  
cap. 15.  
and that by the consent of the Church, yea  
by the ordinance and decree of the Coun-  
cel of Syrmia. which of these two then was  
at that time, the onely and vniuersall head  
of all the Churches? But let vs see, whether  
the bishop of Rome, were by the auncient  
fathers aduouched or acknowledged, for y<sup>e</sup>  
high or chiefe bishop.

S. Cyprian writing to the Bishoppes of  
Rome, as Cornelius, Stephanus, & some o-  
thers, doeth not in any sorte call them  
either Cypria. lib. 2  
epi. 1. & 2.  
Cypria. lib.  
2. epi. 1. &c.

either Popes, or vniuersall Bishoppes, but brethren and fellowes.

Cypria, tract.  
3. de Simpli.  
pralat.

Hee himselfe saith in an other place: *that there is no more but one Bishoprike, where of euery bishoppe in his owne charge, holdeth a whole and sounde portion.*

Cypria, in  
Synod. Car-  
thu. August.  
recitat. hæc  
verba. lib. 3.  
de Baptism.  
contra Do-  
natist. cap. 3.

And againe, *none of vs (sayth hee) is appointed bishop of bishops to enforce his fellowes by tyrannous terror, vppon necessitie to obey him.*

Polycarpus Bishoppe of Smyrna, came to Rome in the time of Anicetus Bishop of Rome, not to frame some appellation before him, neither yet to kisse his feete, or to receiue his decrees, but to conferre with him, touching the feaste of Easter, and hee alledged for him selfe the authoritie and custome of S. Iohn, and of other Apostles of Christ. But Anicetus did not alledge, either S. Peters authoritie or his owne, but onely saide, that it stode him in hande, to obserue the custome of the Elders, which were his predecessors: neither did he constrain Polycarpus to doe the like, or excommunicate him therefore: and Polycarpus on his side did not thinke, he had committed any offence, in not consenting with y<sup>e</sup> bishop of Rome, in this matter touching the

the feast of Easter: which hee woulde of a suretie haue done, if he had acknowledged him for the heade, or for the vicar of Iesus Christ, constituted and placed in that office by the authoritie of God.

Irenæus, of whome wee haue spoken a litle before, calleth Soter, Anicetus, Higinus Pius, Telesphorus, Xistus, Elders, as Eusebius in his fifth book and fixe and twenty chapter.

Euseb. lib. 5  
cap. 26.

Dionysius the Bishoppe of the Corinthians, writing to the Romaines, calleth Soter not Pope of Rome, or high prelate, but Bishoppe. Marke what he saith. *Soter your good Bishoppe hath not onely obserued this custome, but also hath augmented it.* Eusebius hath extracted or taken this, out of the Epistle of the faide Dionysius. Lib. 4. cap. 3.

Euseb. lib. 4  
cap. 23.

Saint Ierome in an Epistle to Euagrius saith thus: *If a man dispute or reason of authoritie, the worlde is greater then a citie. In what place soeuer the Bishops be, whether at Rome; or at Eugubiu, or at Constantinople, or at Alexandria, or else where, they are all of equall ministerie and degree.*

Hierom. ad  
Euagr.

Chrysostome: who soeuer (saith hee) shall amonge the Bishops desire primacie on earth,

Chrys. hom.  
43. in Saint  
Matt. ca. 23.

shall

shall finde confusion in heauen: and he that shall affect or seek to be the first, shall not be counted amongst the seruantes of Christ.

Gregor. lib.

4. epist. 16.

31. 34. 36.

38. 39.

Gregor. lib.

6. epist. 24.

28. 29. 30.

Gregor. ad

Eugeni.

epist. 2 37.

1. Peter. 5. 3.

Conci. Cart.

tercium. Can

26. & habet.

Distinct. 99.

Ca. prima.

sedis &c.

S. Gregorie in diuers of his Epistles saith: That he is an Antichrist, that will attribute or giue vnto him, the title of vniuersall Bishop. But aboue al, he putteth down a notable sentence, in the two hundred and seuen and thirtie epistle to Eugenius the Bishop of Rome, saying: If Christ haue sent thee, thou shouldest iudge that thou arte come, not to be serued, but to serue. The true successor of Saint Paul, will say with S. Paul: Not that we haue Lordship ouer your faith, but that we are aided and comforted with your joy. Saint Peters heire, wil heare S. Peter saying, Not as though yee were Lords, ouer the Lordes heritage, but being made ensamples to the flocke.

In the third Council of Carthage (whiche was helde about the time of Pope Syricius) in the 26. Canon, which is also alledged, distinct. 99. The fathers ordeined, that the Bishop of Rome should not be called the prince or chiefe of priestes, or the high priestes, or any such other like thing, but only the Bishop of the first seate, and y<sup>e</sup> he him selfe shoulde not bee called vniuersall



all Bishoppe whiche laste clause Peter Grabbe the compiler or gatherer of the Tomes of the Councelles, hath lesse out either by deceit or negligence, I know not whether.

You see testimonies inowe, gathered out of the most approued olde Doctours, and such as bee best worthie of credit: by which you may easily perceiue, that this rule or authoritie ouer all Churches, was not in their time attributed to the bishop of Rome, and that the Churches themselves, had not anie superioritie or authoritie, one of them ouer an other, but that they were all associated and vnited together, that some obteyned not, neyther more or lesse power then other some, yea wee reade that when the Romish Bishop woulde sometimes haue vsurped more authoritie, than did appertayne vnto him, other Bishoppes did stronglie and steadfastly resist him, which appeareth by the historie following, that Socrates an ecclesiastical historiographer writeth, in his seconde booke and fifteenth Chapter: and Sozomenus in his thirde booke and eight Chapter.

A certaine man named Athanasius, &c  
one

one Paulinus, being deposed from their charges, by the Bishoppes of Asia, assembled and mett together with their Metropolitane, would needes complaine to the Bishop of Rome, who easily gaue the letters, by which he did place them againe in their firste offices, and did greuously reproue and chide them, who had put them therefrom. But the bishops of Asia tooke this in such sorte, that they obteyned of the councel of Antioch, that letters should be written to Iulius Bishoppe of Rome, by which there should be declared vnto him, that he did attribute and take vnto himselfe, an authoritie which did not at anye hande belong vnto him, and that in so doing, hee offered greate wronge to other Churches, and other Bishoppes. And there was added to the letters, that he should no more meddle with them, whom they had deposed, than they meddled with those which were deposed by y<sup>e</sup> Bishop of Rome, and others which were ioyned with him therein. To which purpose they alledged the example of Nouatus, which was as yet verie freshe and newe. For when this Nouatus was reiected by the bishoppe of Rome, none of the rest of the Metropolitanes

canes and Bishops of other prouinces, did gaine say the same, neither any manner of way intermedled therein.

Furthermore, if that which is maintained and practised at this day amongst the Romish Catholikes, touching the large iurisdiction & soueraigntie of their Pope, were in force by Gods lawe, as they would persuade the simple people therof, should not then all the foresaid Bishops, all others together with their Councils and Churches, which haue not at any time confessed the Bishop of Rome for their head, be verie grievously censured or punished, and worthie of a verie seuerer and sharpe reprehension? It is true y<sup>e</sup> men may find, y<sup>e</sup> some amongst the auncient Fathers, haue sometimes called the Bishops of Rome high Priest & Pope, but they did heretofore call after the same sort all Bishops. For as touching the name, high Priest, Theodoretus Theodo. lib. 2. cap. 7. in his second booke, & chap. 7. speaketh on this manner: *that two hundred and fiftie high priests, were assembled together in Sardis.* And Athanasius in his first Oration against the Athanasius oratio 1. contra Arrianos Arrians, doth not only cal Iulius and Liborius the Bishops of Rome, high Priests, but also he calleth by the very same name the

G.

Bishops

Ruffin. lib. 2  
cap. 26.

Bishops of Grecia, Dacia, Cappadocia, Africa, Italie, Sicilia and Armenia. Ruffinus also, in the second booke & fixe and twentie Chapter, calleth Athanasius, the great high Priest. As concerning the name Pope, we wil speake thereof (by Gods grace and aide) hereafter in the ninth Chapter.

Moreouer, let vs consider by what tokens and markes, the Pope of Rome saith that he is Saint Peters successour. It is (say the Romish Catholikes) bicause that Saint Peter had his seat and chaire in the Church of Rome, being there the Pastour, and hauing borne rule there a long time: and that after him there came in order, his successors the Bishops of Rome, hauing the same authoritie which he had before.

Caluin. li. 4.  
Instit. cap. 6.  
sect. 14.

But touching the first, it is vncerteine, whether Saint Peter was Bishop of Rome or no, at the least, whether he bare rule there and helde the seat. They are not able plainely to proue the same, neither to approue it as truth, at what time it was, neither vnder what Emperour, neither how long, bicause that out of the holie scriptures, they are not able to bring, so much as one onely probable coniecture, but rather the contrarie, as Caluine hath well & suffi-

sufficiently declared in his Institutions.

Secondly, if S. Peters abode at Rome, hath given this authoritie to y<sup>e</sup> Romish Bishops, to the heads of the Church, and vniuersall Bishops, from whence commeth it, that the Councils haue limited to all the Patriarches (who were many & diuers) yea euen after that thei were brought to foure, their feueral charges, making them Metropolitanes, euerie one in his own prouince, the Bishop of Rome, hauing no more authoritie ouer others, than others ouer him? For at that time y<sup>e</sup> Bishop of Rome might verie wel haue alledged S. Peters seate, and the other Bishops & Councils, would verie wel haue confessed and allowed y<sup>e</sup> same, if it had bene true, and if the same could rightly haue given the title of primacie to y<sup>e</sup> Bishop of Rome. On the other side what an argument is this? S. Peter was Bishop of Rome, & there suffered martyrdom: therefore it followeth, y<sup>e</sup> this Church is the mother and mistresse of al the rest, and that the Bishop therof is the vniuersall and general head of all Christendome. Verily if in this respect, the question be to establishe and set vp a primacie, it ought rather to be placed at Ierusalem than at Rome. For Saint

Concil. Nic.  
Can. 6. Con-  
cil. Antioch  
Can. 13.

A<sup>d</sup>. 1. 14.  
 A<sup>d</sup>. 2. 12.  
 A<sup>d</sup>. 4. 3.  
 A<sup>d</sup>. 5. 18.  
 Ioh. 2. 13.  
 & 7. 14. & 8.  
 1. & c. 18. 20.  
 A<sup>d</sup>. 15. 6.  
 & c.  
 A<sup>d</sup>. 2. 1. & c.  
 I<sup>s</sup>ai. 2. 3.  
 Michah. 4. 2.

Peter preached there, yea the first after  
 Christes ascention, where he together  
 with his fellowes and brethren builded vp  
 the Church, did great miracles, was imprisoned,  
 and sundrie times persecuted. The  
 Prophets likewise preached there, and all  
 the Apostles, yea which is more, Iesus  
 Christ him self, died there and rose againe,  
 and from thence ascended vp into heaven.  
 There also was the first Synode, that euer  
 was held in the Christian Church, assembled  
 of all the Apostles. There also Iesus  
 Christ sent downe his holie spirit vpon his  
 Apostles and disciples. And to be short,  
 from thence it was that the doctrine of sal-  
 uation, should come foorth, to be spread a-  
 broad throughout al the world, euen as the  
 Prophets had before told: which things we  
 can not after any sort say or affirme of Rome.

Moreouer, if we must respect and regard  
 the Apostles, there is as much, or rather  
 more reason, to make S. Paule the first Bi-  
 shop or Pope of Rome, as S. Peter. For in  
 the first place besides that he was not in a-  
 ny thing lesse or inferior to the most excel-  
 lent or chiefe Apostles, we finde not that  
 S. Peter did at any time reprove him in his  
 ministerie, as he reprovied or blamed S. Pe-



ter. And besides we haue a certaine and an assured testimonie in the holie scripture touching S. Paul, that he was sent by GOD <sup>Ac. 23. 11.</sup> to Rome, there to beare witnesse of him, & <sup>Ac. 28. 30.</sup> that he there preached the kingdome of God, two whole yeres together: that from thence he writ diuers Epistles to the Churches, that he was there prisoner, and at the last beheaded by Nero. And as touching Peter, we haue no assured testimonie that he went to Rome, or that he taried there exercising there the ministerie. If they wil replie, that Iesus Christ gaue him the keies of the kingdome of heauen, and that by that meanes, he was preferred before Saint Paule, and made head of the Church, we haue answered that heretofore, which we minde not here to repeat.

Besides, though it were so that S. Peter was ordained to beare rule ouer all Churches, as an Apostle, yet it can not therevpon followe, that his successours ought to haue any such right or authoritie as he: because they which succeeded the Apostles, haue not the same charge and the same office, that the Apostles had. For when Iesus Christ ordained his twelue Apostles, he ordained them for a time onely, and after the

he hath not substituted or ordained others in their place, to haue so ample and large a charge as theirs was: Likewise we read not, that the Apostles established other Apostles in their stead, but onely Elders and Auncients, that is to say, Pastors and Ministers, who had their callings, charges, and offices limited. Wherefore albeit Saint Peter might well be an vniuersall Bishop, yet so it is that those that came after him, can not rightly attribute vnto themselues such an office. But to conclude, by what marks can y Pope brag that he is the successor of Peter, whose office he doth not any maner of way execute, and whome he followeth not in any thing whatsoeuer?

*CHAP. VIII.*

*Whether the Church of Rome be the true and Catholike Church. And whether we doe well to separate and withdrawe our selues from it.*

**W**Hen we cal the assemblie of Papistes y Romish Church, we mean not that we hold or take y same for y true Church. For we take y word Church in his generall signification, for a companie or fellowship, or congregation. And indeed we hold and affirme, y among the Papists, y true church is not, but only some little tract or path of

a Church, to the end that that, which Saint Paule saith, may be accomplished, to wit, *that Antechrist doth sit as God in the temple of God.* 2. Theff. 2. 4. This being true, much lesse can we say: that the assemblie which is amongst the Papistes, is y<sup>e</sup> Catholike Church: which point we proue by these reasons folowing.

The first reason: The true Church is founded or buided, vpon the doctrine of the Prophets and Apostles, as S. Paul saith: but the Papacie or Popedome, hath not any such foundation, bicause that it hath ouerthrowne the doctrine of the Prophets and Apostles, as may plainly appeare by the examination of their traditions. The Popedome therefore is not y<sup>e</sup> true Church.

The second reason: In y<sup>e</sup> true and Catholike church, y<sup>e</sup> truth should reigne & beare sway, for S. Paul saith, *the church is the pillar and ground of truth:* 1. Tim. 3. 7. but in the Papacie truth reigneth not, but on y<sup>e</sup> cōtrarie side falshood & lying, as appeareth by y<sup>e</sup> doctrine of the Masse, of Purgatorie, of invocatiō or praier to Saints, of idols, of merits, and other such matters. Wherefore it foloweth, y<sup>e</sup> the papacie or popedome is not the true Church.

The third reason: The true Church, is the spouse or wife of Christ: But the Church of Rome is not the spouse of Christ. 2. Cor. 11. 2. Ephes. 5. 22.

For the spouse of Christ contenteth her selfe with Christ her only husband, euen as an honest woman, doth content her selfe, with her only husband, without admitting or suffering any other with or besides him: which the Romish Church doth not, because she receiueth the Pope of Rome for her husband, and ioyneth him together with Iesus Christ. Wherefore it followeth, that the Romish Church is not the true Church.

The fourth reason : The true Church  
 Joh. 10. 16. is the sheepfold of Iesus Christes sheepe. But the Popedome is not the sheepfold of Christes sheepe, for it heareth not the voice of Christ the true Pastor or shepheard, but the voice of a stranger, that is, of the Pope, whose lawes it foloweth, and keepeth more then the lawes of Christ. The papacie then, or popedome is not the true Church.

Ephes. 1. 23. The fift reason; The true Church is y<sup>e</sup> body of Christ: but the Romish Church is not the body of Christ. For the body of Christ contenteth it selfe with Christ, the onely head therof, otherwise it should be a monster with two heades, as we haue declared before in the seuenth chapter: which thing the Romish Church doth not, because it  
 recei-

receiueth and holdeth the Pope for her heade. Wherefore it followeth verie well, that the Romishe Church is not the true Church.

The sixt reason: Though it were that Church of Rome, were the true Church, yet it could not be but a particular church, euē as the Church of Corinthus, Ephesus, and others, wherevppon it followeth, that it is not, neither can be the Catholike and vniuerfall Church.

The seuenth reason: In the true Church these three markes are founde without sayling: that is to say: the lawful calling of pastors, the pure preaching of the worde, & the right administration of sacraments. but in the Romishe Church, these three markes are not to be founde, as it is easie to shewe, by the examination that a man might make thereof. Wherof it followeth, that the Romishe Church is not the true and right Church.

Nowe seeing that wee haue sufficiently shewed, that the Church of Rome, is not the Catholike Church, neither yet the true Church, we must not deme it strange, that we can not agree with it, but that we depart and seperate our selues from it: and

Tertul. de  
præscr. hæ-  
retic.

that in so doing, we ought not at any hand,  
or any manner of way to be held & accou-  
nted for Schismatiks, because we do not for-  
sake, the auncient and Catholike Church,  
no not the auncient Romaine Church, but  
doe altogether agree with the same. For  
would we knew, what manner of Church,  
the church of Rome was in auncient time?  
Tertullian teacheth it vs, when hee spea-  
keth therof, after this maner: *A blessed Chur-  
che, for which the Apostles haue spread abroad  
all the doctrine with their bloude: where Saint  
Peter suffered such a death, as the Lorde him-  
selfe did: where Paul was crowned with mar-  
tyrdome: where Iohn the Apostle was put in-  
to burning or flaming oyle, & yet was taken out  
of the same, without any hurte or blister, and  
afterwardes sent into exile. Let vs looke vpon  
that which she learned, and that which shee  
taught, and what concorde and agreement  
she hath had with the Churches of Affrica.  
She hath acknowledged, confessed, and allow-  
ed, one onely God the creator of all thinges, &  
Iesus Christ the sonne of God, borne of the vir-  
gine Marie: shee hath beleued also the resur-  
rection of the fleshe: she hath receaued the law  
and the Prophetes, with the writings as well  
of the Euangelistes as of the Apostles, and  
from*



from thence she draweth or fetcheth faith: she  
marketh hers with the sacramente of bap-  
tisme, and shee clotheth them with the  
holy Ghoste: shee nourisheth them with the  
sacramentes of the supper: shee exhorteth by  
martyrdome, and she receiveth not any person  
against such instruction. Beholde Tertullian  
his wordes. wherefore wee haue not for-  
saken this auncient Church of Rome, but  
the newe and particular Romish Church,  
which since hath lifted vp her selfe, which  
aduoucheth the Pope for her heade, and al-  
loweth him for the Vicar of Iesus Christ  
on earth, which worshipping him, and o-  
beyeth his lawes againste the lawes of  
G O D. For shee hath degenerated and  
gone out of kinde, and hath losse all her  
authoritie, euen as the cleargie of the saide  
Church hath sometimes foretolde, writ-  
ting to Saint Cyprian saying: *That the  
praise that Saint Paul gaue to that Church,*  
*to wit, that their faith was spreade abroad,*  
*and published throughout all the worlde,*  
*should bee turned to their shame & dispraise, if*  
*they went out of kind, & became bastards, and*  
*if they continued not to bee heires of the same*  
*faith.* And by this departure from her, we  
haue declared the obedience which wee

Cyprian.lib.  
2.epist.7.  
Rom.1.8.

owe

owe ynto God, who hath commaunded vs to doe so saying: *Goe out of Babylon, my people, that ye be not partakers of her sinnes, and that ye receiue not of her plagues :* And haue receiued the counsell of Saint Ambrose, who saith: *If there bee any Church, which refuseth the faith, and keepeth not the foundation or groundworkes of the Apostles preaching, wee must leaue her, lest she bring with her the infection of error and unbeliefe.* This hee hath written vppon the ninth chapter of the Gospell according to Saint Luke.

But some will say: ye account the reformed Churches of Germanie for y<sup>e</sup> true church, though ye find there many things to be amended, as concerning the supper it selfe, and some other ceremonies. why the<sup>e</sup> make you not the like acco<sup>u</sup>nt of y<sup>e</sup> Church of Rome? I aunswere, that it is very true that there is some controuerisie betwene y<sup>e</sup> Germanes and vs, touching some poyntes of religion, but it is not in respecte of the essentiall or substantiall poyntes thereof. I call them essentiall or substantiall points, that are so of the substance of religion that if men erre in one point, the same cannot subsiste or stande, for euen in that which  
con-

concerneth the holy supper, wee all beleeue that wee are partakers of the bodie and bloude of Christ. The difference is not, but in that Consubstantiation, which they maintaine, which is not of such great importance and weight as transubstantiation, which y<sup>e</sup> Romish pretendeth: which euen in that one point ouerthroweth and vtterly bringeth to nothing godlinesse, putting an idole of bread in y<sup>e</sup> place of the sonne of God: & making of y<sup>e</sup> creature, a creator, & a Christ subject to corruption, raising frō the foundation, & turning topsie turuie, as wee say, that which concerneth the proprietie, the nature and the glorie of Iesus Christ his bodie. All which abominations and idolatries, the Germans that are reformed, doe detest and set them selues against, as well as we.

But if some that are willing to make diuorce as it were and separation, between the Germans and vs will alledge that the foresaide Germans, haue not the like opinion of vs, that we haue of them, and that they holde and account vs for heretikes, as may bee seene and proued by certayne writings which they haue set abroad and published: we answere, that y<sup>e</sup> passions, affecti-

fections, and heates of some particular persons, who haue written somewhat more freely, thē they should, ought not so to be regarded and esteemed, that therevpon they will make a generall conclusion of all the rest, and so prooue that there is a diuision betweene all them and vs. For albeit, there bee some diuersitie betweene them & vs in this point touching the supper, and in some certayne ceremonies, yet vnitie doeth not therefore cease, to continue and remayne alwayes amongst vs.

Socrat.lib. 5  
cap. 22.

Socrates, who writ the Ecclesiasticall historie, sayth thus: *There is not any religion, which obserueth the same ceremonies though it doe receiue and admitte one and the selfe doctrine touching ceremonies.* And indeede they which haue the same faith, sometimes differ amongst themselves, touching some ceremonies and obseruations.

Euseb.lib. 5.  
cap. 26.

Irenæus writing to Victor the Bishop of Rome, rehearseth that there was great diuersitie in y<sup>e</sup> Churches, touching fasting, and the celebration of y<sup>e</sup> feast of Easter: afterwards he addeth: *Notwithstanding though there were diuersitie amongst all these touching*

ching ceremonies, yet so it was that they did alwayes agree with vs: and the discord or difference about fasting, did not breake the concord or vnitie of faith.

So then following these places wee affirme, that we leaue not of to acknowledg the companie of the reformed Germanes for the true Church, although that we be not in euerie poynt and throughly agreed with them, touching some matter considered in the supper, and some ceremonies obserued amongst them.

And the rule of charitie teacheth vs this, as Saint Paul hath giuen vs a good example thereof, when he calleth the Corinthians and the Galathians, *Saintes and faithfull ones*, and giueth vnto them in generall the name of the Church, although there were amongst them great and greuous faultes, as well in ignorance of the doctrine, as in their owne life and manners. This is that also which hee hath set foorth in another place saying: *That all they which hold and keepe the foundation, do not alwayes build gold and siluer and pretious stones, but haye & stubble.*

1. Cor. 1. 2.

2. Cor. 1. 1.

Galat. 1. 3.

But some say, why follow you not the same rule, on y<sup>e</sup> behalf of y<sup>e</sup> church of Rome?

we

August. ad  
Ianuarium.

we answer, that in the ceremonies & seruice of the Romishe Church, the puritie of religion is not there obserued & kept, but the whole seruice of God, is amongst them corrupted and falsified, and therefore can not without offending God apply or frame our selues vnto them. And Saint Augustine hath giuen vs this lesson, teaching vs howe farre wee may communicate in the ceremonies and seruice of other Churches. *There is no better rule in this behalfe (saith hee) than a wise and sober Christian himselfe, which will frame himselfe to that custome, which he shall see used in that Church, wherein he liueth. For that which is not established against faith, or against good manners, must bee helde for indifferent. But the Church alloweth not that, which is against faith and good life, yea she dissembleth it not, neither doeth it.*

To be shorte then, for so much as wee cannot be present, at the seruice and ceremonies of the Romish Church, without defiling our selues in their manifest idolatries, you may see wherefore we doe wholly and altogether renounce and forsake the same. And in this deede of ours, wee followe the example of the Prophets. For  
in



in the kingdome of Israel in the dayes of Ieroboam, Circumcision was administred, and there they offered sacrifices : yea the lawe was esteemed there amongst them as holie, and which is more, GOD him selfe was called vpon, and prayed to there : yet notwithstanding, by reason of their superstitions and ceremonies, which men had deuised and set vp against the ordinance of God, all that seruice was reiected and condemned: neither can any man shewe, y<sup>e</sup> Elijah, or any other, whether he were a prophet or of any other calling, did at any time worship, or offer vp sacrifice in Bethell. But see more largely touching this matter, in that which M. Caluine hath written thereof in the fourth booke of his Institutions Chap. 2. sect. 1. 2. 3. 4. 5. &c.

Caluin. lib. 4.  
Instit. ca. 2.  
sect. 1. 2. 3.  
4. 5. &c.

Moreouer, when we doe thus separate our selues from the Romish Church, we breake not the vnitie of the Church, because that in the Romish Church, there is no true vnitie. For first of all, it is not at vnitie in it selfe, as appeareth by the seuerall sects and rules which are amongst them, one saying, I am of the order of S. Augustine: an other, I am of Saint Dominicke his order: and other, I am of S. Frauncis: an o-

H.

ther,

ther, I am a Iesuite, contrarie to that which  
 1. Cor. 1. 11. S. Paul writ to the Corinthians, in the first  
 32. 13. Chapter.

Secondly, that Church is not vnited  
 with God, which vnion or vnitie, is neces-  
 1. Ioh. 1. 3. sarily ioyned with the former, as S. Iohn  
 declareth it. And that this is true, that it  
 hath not any vniō or fellowship with God,  
 it is sufficiently plaine by this only reason,  
 that he that hath vnion or fellowship with  
 God, ought by the testimonie of the holie  
 spirit and by faith to be assured hereof, that  
 God dwelleth in him, and he in God, euen  
 as the scripture teacheth vs. But the faith  
 of Papists is this, y<sup>e</sup> we must alwayes doubt,  
 whether we be in the grace and fauour of  
 God: wherefore they can not haue vnion  
 or fellowship with him. Furthermore, this  
 is to be marked, that there is no vnion  
 or agreement, betweene the doctrine of  
 Papistes and the word of God, wherevpon  
 it followeth, that they are not at all vnited  
 with him. Which being cōsidered, to what  
 end and purpose would they haue vs to re-  
 maine and abide in the vnitie of y<sup>e</sup> Romish  
 Church, seeing there is not in it any vnitie,  
 I meane holie vnitie, and such as agreeth  
 well to good Christians, and the true  
 mem-

members of Iesus Christ?

They will obieſt further: you hold indeede that baptiſme miniſtred in the Romiſh Church, is true baptiſme, why then doe you not hold this Church for the true Church? I aunſwere, that this reaſon is verie weake. For we doe not acknowledge the aſſembly of heretikes for the true Church, although we ceaſe not to allowe the baptiſme miniſtred amongeſt them, for true and profitable, euen as the Councel of Carthage decreed the ſame, bicauſe that baptiſme is alwayes the baptiſme of Chriſt, and not of heretikes, although it be miniſtred by heretikes, who haue notwithstanding ſome vocation and allowance of the people. Wherein let vs heare Saint Auguſtine. *The water (ſaith he) ouer which the name of God is called vpon, is not baſtardly: for neither the creature nor the name is prophane or baſtardly. Wherefore the baptiſme of Chriſt being ſanctified and hallowed by the words of the Goſpell, is holie among the adulterous, and in the adulterous, although they the ſelues be ſhameleſſe and vncleane.*

Auguſt. lib. 3  
cont. Dona-  
tiſt. cap. 10.

And in an other place: *The baptiſme is ſuch, as is he by whoſe vertue it is adminiſtred: and not ſuch as he, by whoſe handes it is admi-*

Aug. cont.  
Crefcent. li.  
3. cap. 6.

*ministred.*

August. de  
side, ad Pet  
cap. 36.

Also bicause it is manifest, that in what so euer place where baptisme is administred, it ought to be but once ministred: this is to be marked, that though it be administred by heretikes, in the name of the Father, and of the Sonne, and of the holie Ghost, it ought to be reuerently receiued, and at no hand reiterated.

Wherefore we esteeme and take the baptisme of the Romish Church, for true baptisme, bicause it is ministred, not in the name of the Pope, but in the name of the Father, of the Sonne, & of the holy Ghost: and confesse that the infants which receiue it, are truely baptised, euen as they which were circumcised in the time of Ieroboam and of Caiaphas were helde for true circumcised persons, although at that time the state of the Church was almost altogether peruered and corrupted. But yet this remaineth, that albeit we haue receiued baptisme in the Popish assemblie, and that we hold the same for true baptisme, yet we are farre off from holding or accounting that assemblie for the true Church.

Caluine hath sufficiently answered this difficultie or doubt, whose wordes I will bring

bring in place here, contenting my selfe therewith. *As in the time of Ieroboam* (saith he) *there were certaine prerogatiues belonging to the Church, which remained amongst the Iewes, although at that time the seruice of God was very much corrupted: so we denie not, but that the Papistes haue at this day, some steppes & pathes, of the dissipation or scattering of the Church, which through the grace of God haue remained with them. For as Circumcision could not be so defiled, by the uncleane handes of the Iewes, but that it was alwayes a signe and a sacrament, of the covenant of God, for which cause, God called the infants or children, which were borne of this people his, which could not any manner of way belong vnto him, but by a certaine speciall blessing and priuiledge. After the same maner also, because he hath once placed his covenant in Fraunce, in Italie, in Germanie, and other countreyes, (although that all that was afterwards oppressed by the tyrannie of Antechrist) yet to the end that his covenant might remaine amongst the inuiolable and unbroken, it hath pleased him, that baptisme shuld there remain for a testimonie & witnesse of that covenant, which because it is ordained and hallowed by his owne mouth, retaineth and keepeth her owne force, notwithstanding*

Caluin.lib.4  
Inst. cap. 2.  
sec. 11. 12.

standing the vngodlinesse of men. Likewise he hath by his providence brought to passe, that there should remaine amongst them other remnants also, as the Lordes praier, the Apostles Creede, the Commandements of GOD &c. least the Church should viterly perish. And as sometimes buildings are pulled downe in such sort, that the foundations remaine, and some shewes of the ruines and destructions: so the Lord hath not suffered, that his Church should be sored or destroyed by Antichrist, that nothing of the building should remaine: And although (that he might take vengeance of the vnthankfulness of men who despised his word) he hath suffered such a horrible shaking and fall to be made, yet it was his pleasure, that some part or portion thereof should remaine, as a signe, token and marke, that the whole was not abolished.

Wherefore when we refuse, simplic to graunt vnto the Papistes the title of the Church, we doe not therefore viterly denie them, that they haue not any Churches amongst them: but we onely reason, of the true and right estate of the Church: which importeth a fellowship, as well in the doctrine, as in al that which beloegeth to the profession of our Christianitie. Daniel and S. Pauls haue foretold, that Antichrist shall sit in  
the



the temple of God. We say, that the Pope is the head, of that execrable, abhominable, and cursed kingdome, at the least he is so in the West Church. Nowe seeing it is saide, that the seate of Antichrist shall be in the temple of GOD, thereby is meant, that his kingdome shall be such, as shall not altogether abolish the name, either of Christ, or of his Church. Hereby therefore it appeareth, that we denie not, but that the Churches, ouer which he beareth rule by his tyrannie, remaine Churches still: but we say, that he hath prophaned them by his ungodlinesse, and so poisoned them with his false doctrines, that there appeareth amongst them a picture or image of Babylon, rather than of the holie citie of God.

To conclude, we say that they be Churches, first, bicause that the Lord hath miraculously preserved amongst them the remnants of his people, though they be poorely and thinly scattered abroad. Secondly, bicause there remaine amongst them some markes and tokens of the Church, specially these tokens, the power and effectualnesse wherof can not be abolished, neither by the craft of the diuell, neither by the malice of men. But on the other side, bicause the markes, which we haue principally to regard in this dispute or question, be blotted out there,

*we say, that there is not amongst them, a right shewe, and lawfull forme of a Church, neither in any of their particular assemblies, neither in the whole body. And these are the wordes of Caluine.*

But though we might indeede accord and agree to this, that the Romish Church were the true church, in respect of the baptisme which it hath, yet there should be no reason, to inferre therevpon, that we ought also to take & hold it for the true Church, in respect of the other points of doctrine, for it is most manifest, that for the most part, they are altogether contrarie to the expressed word of God. And as cōcerning baptisme, albeit they adde many vaine and superstitious ceremonies, ministred in a tongue vnknowne to the people, and not vnderstoode of them, yet so it is, that notwithstanding the substance remaineth, & that which is the principall or chiefe point of the forme, as we haue shewed.

Now if one would demaund: why then suffer we not our infants to be brought to the Romish Church, there to be baptised, seeing that the baptisme which is there ministred, is good? I aunswere, that we suffer it not, bicause God hath giuen vs grace  
to

to knowe the superstition and idolatrie, 1. Cor. 10. 14  
1. Iohn. 5. 21. which is there committed, to which we may not at any hande, sticke, cleave or consent, what soeuer apparance and shew of good we suppose may come thereby either to vs, or to our children. for Saint Paul saith, *That we ought carefully to looke* Rom. 3. 8. *unto our selues, not to doe euill that good may come thereof.* And also bicause that through gods grace and goodnes, we haue a meane & way opened, to haue our foresaid children baptised in the reformed Churches, without any abuse, error, supperstition, or idolatrie.

They will say yet further, that Iesus Christ ceased not to approue & allow the Church of Ierusalem in his time, though it had in it store of errors: which he well declared, when he was there present at the sacrifices and feastes. Wherefore then do not we approue also y<sup>e</sup> Romish Church, although it haue errors in it? For if a Church shall, for some abuses, faultes, or errors, loose the name of the true Church, where shall we then finde one alone in the whole worlde?

I aunswere firste, that wee holde not that a true Church looseth the name

of a true Church, for some abuses or errors therein. For S. Paul left not of to name the faithfull people of Corinthus, the Church, although he blamed and reprobued them, for many errors and corruptions, not onely in respect of their manners, but also concerning their doctrine. And wee shall see hereafter that particular Churches, are neuer so perfect in this worlde, but that they be oftentimes subiect to error and goe astray. But we rightly holde and affirme, that the Romish Church, ought to leese the name of a true Church, because shee hath degenerated, and gone out of kinde from the auncient and Catholike Church. **F**or the true, auncient & Catholike church, cleaueth to her onely heade and husbände Iesus Christ: shee beleeueth his worde & followeth him: shee is faithfull to him, without committing adulterie with idols, which the Romishe Church doeth not, which thing wee haue a little while agoe shewed.

Secondly, as concerning that that Iesus Christ did approue the Church of Ierusalem in his time, we say in the first place, y there is verie great difference, betweene the estate of that Church then as it was, and

and the estate of the Romish Church, such a one as wee beholde it at this day. For y<sup>e</sup> abuse and corruption, as well of doctrine, as of sacramentes, and the manifest idolatrie, which beareth swaye at this present in the Romishe Church, was not at that time in the Church of Ierusalem. which is easieto prooue, because that Iesus Christe, would not haue made much a doe, to beat down the idoles, & to reforme other abuses, if they had had place there, as he ouerthrew the tables of the monie chaungers, Iohn. 2. 14. & cast out of the temple those, that there solde openly, sheepe, and doues.

Moreouer Iesus Christ would not reiecte or disallow the Church of Ierusalem, because that the time was not yet come, wherein he shoulde put an ende vnto y<sup>e</sup> ceremonies of the lawe. Wherefore for as much as the faithfull had the commaundement of God whereby it was appointed them not to search or seeke newe places, to offer their sacrifices & oblations in, but to come, and to staye them selues within the Court of the tabernacle, or of the temple, Iesus Christ would not despise this place. But wee knowe, that whatsoeuer corruption was there, no faithfull man  
was

Leuiti. 17. 3  
Deut. 12. 13.

was inforced to cleaue or sticke, to anye superstitious manner or custome; which is not practised at this day in the Church of Rome. For as all there is of superstition and manifest idolatrie, so they will constraine and enforce the faithfull by fire and sword to consent thereto, and to pollute and defile themselues therewith, against their owne consciences, and gods expresse forbidding.

Lastly, to what point did Iesus Christ bring the Church of Ierusalem, when the high Priestes, Scribes and Pharisees shewed them selues great madde men, not doing their duties towards it? did hee not take his vineyard from these husbandmē, who did not giue him the fruites whiche belonged vnto him, and committed the same vnto others, that is, to his Apostles, and their successors, to yelde him fruite in their seasons? Euen so likewise hath the Lorde done therewith in the Popedome. He hath not destroyed his Church, but hath only chaunged the estate thereof, taking it out of the hand and guiding of the Bishoppes and Popishe Priestes, and placing it againe vnder the gouernement and charge of other guiders and leaders, who  
can



can see more clerely, and be of better trust:  
as it is spoken in Saint Mathewe, vnder Matt. 22. 46  
the similitude or parable of the vine-  
yarde.

To conclude : if they aske what shall  
become then of our predecessors, who di-  
ed in the faith of the Romish Church : are  
they condemned ? I aunswere, that wee  
leauē the iudgement thereof vnto GOD:  
for it belongeth not to vs, to determine &  
iudge of that which is hidden from vs, &  
which indeed passeth our knowledge and  
calling. It is verie true, that the holy Ioh. 3. 18. 36  
scripture pronounceth, that they which  
die without the faith of Christ, are damned:  
and we cannot but say amen, and giue our  
consent to this. Neither serueth it to any  
purpose to alledge ignoraunce, and to say  
that it excuseth the sinner before GOD.  
For the scripture is plaine and manifest  
therein: *The seruauēt (saith Iesus Christ)* Luk. 12. 47.  
*that knew his masters will, & prepared not him* 48.  
*selfe, neither did according to his will, shall be*  
*beaten with many stripes. But he that knewe*  
*it not, and yet did commit thinges worthie of*  
*stripes, shall be beaten with fewe stripes. Also:* Matt. 18. 14.  
*if the blinde leade the blind, they shal fall both*  
*into the ditch. Saint Paul saith also: As*

Rom. 2. 13.

2. Theſſ. 1. 6.

many as haue sinned without the lawe, shall perishe also without the lawe: and as many as haue sinned within the lawe, shall bee iudged by the law. And againe, it is a righteous thing with God, to recompense tribulation to them that trouble you, and to you which are troubled, rest and deliuerance with vs, when the Lorde Iesus shall shewe himselfe from heauen, with his mightie Angels in flaming fire, rendering vengeance vnto them, that do not know God, and which obey not vnto the Gospell of our Lorde Iesus Christe, which shall bee punished with euerlasting destruction. &c.

Leui. 4. 2.

These places doe openly inough declare, what is the ende of those y die without faith, although they bee ignorant, for their ignorance can not excuse them, nor serue them for a cloake or couering, to absolve and set the free from the iudgement of God. for confirmation & prooffe whereof wee may alledge also and put downe that which is written in Leuiticus, touching the offering commaunded by God for the finnes which were committed through ignorance. Lo what wee haue to say for one point.

But to that which remaineth, touching our fathers and predecessors. God might well

well shewe mercie vpon them, at the end of their dayes, making himselfe knowne vnto them, by the secrete vertue and power of his holy spirite, and putting it into their harts, to beleue in Iesus Christ his sonne, that so they might be saued. For God is almightie to saue his owne people, yea without vsing any of these meanes, which he is accustomed comonly & ordinarily to vse, to plant faith in vs, and to ingraue it in our harts to our owne saluation. And this is S. Cypriā his answer, touching those y die in some false opinions. *If some one of our predecessors* (saith hee) *either by ignorance, or through simplicitie, hath not kept and helde that which the Lord hath taught vs to doe, by his example and authoritie, the mercie of the Lord may pardon him. But wee cannot helpe the same, being admonished & instructed by him.* Behold what S. Cyprian pronounceth herein. It is true, that hee speaketh properly, touching the matter of the holy supper, but nothing letteth, but that wee may applie his speech generally, to the matter of all the other articles of the faith.

Cypri. lib. 2.  
epist. 3.

*The*

## The IX. CHAP.

*Of the degrees of ministers in the Church:  
where mention is made, of the orders of the  
popish clergie, and of the offices and duties  
of true pastors.*

Matt. 9. 38.



WE haue sene and heard heretofore, that it apperteineth vnto the Lorde of the harvest, to sende forth workemen into his harvest. For it belongeth not to any, what giftes soeuer he hath receiued from the Lord, to thrust himselfe into the worke of the ministerie, vnlesse he be lawefully called thereto.

Ephes. 4. 11.

Now the Apostle Saint Paul writing to the Ephesians, sheweth vs what workemen the Lorde hath sent into his harvest, that is to say, Apostles, prophetes, Euangelistes, Pastors, and doctores.

Apostles,

Touching the Apostles, they were chosen immediately from Christe, and their office was, to sowe and spreade the Gospel abroad throughout all the world: neither had any one of them any limites or borders set the, or some certaine Churches ap-

appointed to them, but Christ would that in euery part or place where so euer they came, they should do their message, before all peoples and nations. Such were the twelue named in the Gospell, to whome Saint Paule was added, who was specially appointed, to heare the name of Christ among the Gentiles. Nowe because this degree of Apostles, was instituted and ordained by God, for the establishing of Churches, those Churches being planted and established, this name of Apostle, ought not any more to be vsed among the ministers, as to be giuen and communicated to them. And yet we read, that sometime it is taken generally in the scripture, for a Pastor and preacher of the Gospell. As Epaphroditus is called the Apostle of the Philippians, and Barnabas is named an Apostle. Act. 14.

Matt. 28. 19.

Matt. 10. 2.

Gal. 2. 8.

Philip. 2. 25.

Act. 14. 14.

Prophetes are distinguished into two sortes or orders. Some were vnder the old Testament, and in that time, who being instructed and taught by a speciall reuelation from God, did foretell things to come. y other were in the newe Testament, who in the first place, had an excellent gift and singular grace, to interprete the scripture: 1. Cor. 12. 4.

I.

also

1. Cor. 14. 1. also they were such as were indued, with  
 &c. great wisdom and readinesse, well to provide for the necessitie of the Church, and to speake properly, they were as interpreters of the will of God. In this ranke or order were comprehended the Prophetes, that had the gift to vnderstand, foresee, & reueale things to come: such a one was Agabus, who by the holie Ghost foretolde, that a great famine should fall throughout all the world, which also came to passe in the Emperour Claudius Cæsars dayes: also that Saint Paul should be bound at Ierusalem. There is mention made also in the thirteenth of the Actes, of certaine Prophetes of the Church of Antioch, to wit, Barnabas and Simion, who was called Nigger, and Lucius of Cyrene, and Manahen, (which had bene brought vp with Herode the Tetrarch) and Saul. And in the one and twentie, mention is made of Phillips foure daughters which did prophecie. These degrees, or this office of Prophetes, was ordained by GOD to indure but for a time onely, as the Apostles.

Euangelists. Euangelistes generally are those which performe the office of an Euangelist, that is to say, which preach the Gospell. Sometimes



times also this name Euangelist, is referred to those foure, who haue written the storie of the Gospell, that is to say, S. Mattheue, S. Marke, S. Luke, and S. Iohn. But in this order of the Church, the question is of an other charge or office. These men of whome we speake, were as it were fellowe helpers to the Apostles, whome they did followe, and were almost continually in cōpanie with. And their office came somewhat nigh to the office of an Apostle : the difference was onely in the degree of dignitie. Of this sort were Silas, Timothie, and such like . In the one and twentie of the Actes, Philip is called an Euangelist : And *Act. 21.8.* Saint Paule admonisheth Timothie in one of the Epistles, which he wrote vnto him, *2.Tim.4.5.* to continue to doe the worke of an Euangelist . These likewise had their time, and are no more in vse at this present.

Pastors are they, that haue the charge *Pastors.* of some certaine flockes, and of some certaine Churches, to rule and gouerne the same, preaching the Gospell, administring the sacramentes, and exercising discipline in those Churches . This degree and office, must haue his course and continue in the Church, euen vntill the end

of the world.

**Doctors.**

Doctors are they, which the Church in olde time called Catechisers, that is to say, instructors or teachers, whose charge and office was, plainely and simplie to expound the scriptures, that men might haue the right sense and vnderstanding thereof, and namely to teach the *Catechumini*, that is to say, those that were yet to be instructed, in the pointes and principles of Christian religion. Of this sort are the Doctors and teachers of our age, which teach youth in schooles, expounding vnto them the scripture. And their office consisteth herein, carefully to provide that sound doctrine may be kept & published, to the end that pure religion may continue and remaine in the Church. Some suppose that the office of Pastor & Doctor is all one, as Chrysostome and S. Augustine: yet there is no doubt, but that they are two distinct offices, which men may not confound and mingle together. For albeit that this be the charge and office of al Pastors, to teach, yet they go somewhat further than the Doctors do. For first and formost, they preach and exhort, applying the doctrine to the necessities of the Church: next they administer y<sup>e</sup> sacraments,

ments, and in the third place, they haue the charge, gouernement, and execution of the discipline: to which matters, the Doctors charge reacheth not, they being only ordained to expound the scriptures, to the end that pure and sound doctrine may alwaies be preserued & maintained in the Church. And indeed such a one may be verie apt to execute the office of the Doctor, as hath not the gift to preach: & such a one on the other side may very well haue the gift to preach, as shall not at any hand be meete or fit, to exercise the charge and office of the Doctor, although that sometimes he that shall be the Pastor, may also well be the Doctor: but yet this is to be marked, that they are diuers and seuerall charges or offices.

And these be y<sup>e</sup> fīue degrees or orders of ministers, to whome y<sup>e</sup> Lord hath cōmitted the gouernement of his Church, to feede the same: of which fīue the last two onely remaine to be alwayes vsed in his Church, Saint Paule indeede maketh mention in other places of some other names, as of Bishops, that is to say, watchmen, or ouer-  
watchers: and of Elders, that is to say, Bishops and Elders, or Auncients,  
Senators or Auncients: but these two names

Titus 1.5.

signifie one and the selfe same thing, as the Apostle him selfe declareth, writing to Titus. For marke what he saith : *For this cause left I thee in Creete, that thou shouldest continue to redresse the things that remaine, & that thou shouldest ordaine Elders, (that is to say, Auncients) in euerie citie as I appointed thee.*

And afterwarde he addeth an excellent description of true Elders and Auncients. For a Bishop (saith he) *must be unblameable, as the guider or steward of Gods owne house:* and so forth. We see that those whome he named Elders or Auncients, in one verse, he nameth the same Bishops in an other verse . Nowe these two names of Bishop and Elder, and the name also of Pastor, are taken in the scripture to signifie one and the selfe same estate. For the charge and office of the Pastor, is to feede the sheepe, as appeareth by that which the Lorde saith in

Ezech. 34.2.

the foure and thirtie chapter of Ezechiel. *Woe be to the shepheards of Israel, which feed themselves. Should not the shepheards feede the flockes?* But the Bishops and Elders, are called to the same thing, as both Saint

Act. 20.28.

Paule and Saint Peter doe declare : Saint Paule speaking thus : *Take heede to your selves, and to the whole flocke, ouer which the holie*

holie Ghost hath made you Bishoppes or overseers, to feede the Church of GOD, which he hath redeemed with his owne blood. And Saint Peter thus : *The Elders which are amongest you I beseech, which am also an Elder with you, Feede the flocke of Christ, which is committed unto you, caring for it, not by constraint &c.* 1.Pet.5.1.2

If one would knowe the reason why the Pastours are called Elders or Auncients : it is for honours sake : not as though when in olde time they chose Pastours, they were all auncient in age and yeares, but bicause that they specially chose them, from amongest the Auncients, and also bicause they ought to be men both ripe, wise, and also verie well experienced. Olde age commonly hath more wisdom, more experience and grauitie: But yet it doth not alwayes fall out, that white or grey haire maketh men wise: yea sometimes we shall finde yong men, which are farre more fit, to exercise and execute the charge and office of a Pastour, (such a one was Timothie) than those that be of greater yeares.

It is true, that there are two sorts of Elders, that is to say, Auncients. One sort haue

charge and office, to minister the worde of GOD and sacraments, and to watch ouer the discipline and ouer the whole Church. The other are ioyned vnto these, to ayde them in the exercising and execution of discipline, without meddling any whit at all in the preaching &c. Saint Paule setteth out this order when he saith to Timothy, *The Elders that rule well, are worthy of double honour, specially they which labour in the word and doctrine.* For in that he maketh mention of bearing rule, he giueth vs well to vnderstand, that those whome he nameth Elders or Auncients, that is to say, the Pastours, and such as are ioyned vnto them, are chosen to haue charge and office in the Church, ouer the people. And in that he more commendeth those, which minister the word and doctrine, than the other, he euidently declareth, y<sup>e</sup> al haue not one and the selfe same charge. We may behold this order, euen at this day obserued in the reformed Churches.

Deacons.

The Apostle maketh mention likewise of Deacons, which word is taken in holie scripture in two senses or sortes. Sometimes generally for euerie minister, or seruitour: in which sense S. Paule calleth the Magistrate,



strate, the Deacon of God, that is to say, Rom. 13. 4.  
the seruaunt or minister of G O D, and Ephe. 3. 7.  
hee nameth himselfe the Deacon, that is Rom. 15. 8.  
to say, the minister of the Gospell: as  
also he calleth Iesus Christ, the deacon of  
Circumcision, that is to say, the minister  
thereof. Wherefore being so taken, and  
referred to the estate & calling of the pa-  
stor, it is commonly translated and turned  
by this worde, minister or seruaunt, as in Coloss. 1. 7.  
the first chapter of the Epistle to the Co- 1. Cor. 3. 5.  
lossians, and the third Chapter of the first  
Epistle to y<sup>e</sup> Corinthians. But sometimes it  
is taken more straitely, for thē which haue  
a charge and office, to gather the almes, &  
to dispense or bestow thē among y<sup>e</sup> poore.

The first occasion that was giue to chose  
these deacons in the Church was this, be-  
cause y<sup>e</sup> Apostles, could not verie wel pro-  
uide for our furnishe both the charge of  
preaching the worde, and of distributing  
the goods of the poore. And for this cause  
were the seuen Deacons chosen: of whom Actes. 6. 2.  
is spoken. Actes 6. And the conditions  
and qualities, which ought to bee in the  
Deacons that men will chose, are there  
described and set out, and also in the third  
chapter of the first Epistle to Timothie. 1. Tim. 3. 8.

These are the degrees of the Church, or ecclesiastical orders, which Iesus Christ him selfe sette vp, and his Apostles after him established, for the regiment and gouernment of the Church: which order was afterwarde in the Popedome by litle and litle, not onely corrupted, but vtterly ouerthrowne. For in that tyrannous kingdome, after that corruption had once craftilie ouertaken or stolne vppon the doctrine of the Church, they diuised and forged a stewardshippe, dispensation and bestowing of ecclesiasticall offices and charges, which was altogether farre of and estraunged, from the former simplicitie & plainenes, whereof we haue spokē. When first they made a sacrament (without the warrant of Gods worde) of the orders and degrees of ministers. Afterwards they diuised a certaine kinde of creame or oyle, to anoint thē, as they say, but indeed it is to grease or smeare them, fetching that though a false zeale, from Aaron, and that which was done in olde time vnder the lawe. Also shauing or sheering, specially of the crowne of the heade, against the custome both of the Apostles, and of the primitive Church. It is true indeed that S. Paul

Paul did once cause his heade to be shorne in Cenchrea, after the manner of the Iewes, but it was by reason of a vow which he had made, and not y<sup>e</sup> he was then ordeined into some ministry, but a great while after his calling. And in that hee caused himselfe to be shorne, he did it not for any other purpose, but to applie himselfe thereby to the Iewes, who were as yet verie rude, and not well instructed, as hee himselfe protesteth in the Epistle to the Corinthians, *That of his owne accorde and willingly hee became under the Lawe, (although hee were deliuered therefrom) to the end he might winne the Iewes.* Next they established or made seuen orders of the Church: the first, *Porters or doore keepers:* the second, *Readers:* the thirde, *Exorcistes,* or in playne english, *Coniurers,* who as they saine, had power giuen them to lay their handes vpon mad men, and men possessed with diuels and to heale them: the fourth, *Acoluthes,* that is to say followers, who waited vpon the Bishop in his household seruices, and did continually accompany him, first for honours sake, and then that no suspition should arise of them: y<sup>e</sup> fifth, *Subdeacons, or underdeacons:* y<sup>e</sup> sixt, *Deacons,* and

1. Cor. 9. 20.

Orders of  
the Rom. ish  
Church.

and the seventh *Priester*: of which last sort they haue made many degrees: whereof they call some, simple or single *Chaplaines*: Others *Curates and Vicars*, others *Bishops*, others *Archbishops* or *Metropolitans*, other some, *Cardinals*: And afterward they came to the foure *Patriarches*, and lastly to the *Pope* himselfe. But from whence cometh this goodly hierarchie, or order of Priests? who hath established it & set it in nature or being? Did Iesus Christ or his Apostles? the scripture maketh no mentiō therof. But let vs discourse a little vpon the fountaine and beginning of these goodly degrees, I say and meane onely of those, which they conteine vnder the name *Priest*. For the others keepe not the place of true Bishops and pastors of the Church, as these would seeme to doe. And yet notwithstanding, hee that will heare speach thereof, let him reade the confession of Theodorus Beza.

Theod. Beza  
lib. Confe.  
Punct. 7. cap  
31.

As concerning *Chaplaines*, Durandus in his booke called *Rationale diuinarum offic.* alleageth two reasons, to shew why priests were so called. The one is, because the kings of France in time heretofore, when they went to warre, were wont to carrie with

with them, Saint Martins capp or hooode, which they kepte vnder a tent, which of y cap kept in it was named *Capella*, that is, Chappel: and the Clerkes or Priestes, that had the keeping of this Chappel, were called *Chaplaines*, and afterwarde in continuance of time, this name was in some countries giuen generally to all Priestes. And these litle Cabbines, or corners, or rather high places, which were in the Popishe Temples, wherein the Chaplaines saide their masses, were called Chappels. The other reason is, that when in old time they were to set out an armie, or to doe some exploite by souldiers, they had in the Campe certaine speciall tentes, to say masse in, which tentes were couered ouer with goates skines. Nowe a Goate in latine is called *Capra* or *Capella*, that is to say, according to the portuise of the Priestes, which are at this day, Chappel. Wherefore because these tentes were couered with goates skines, they were named Chappelles, and the Priestes which had the keeping of them, and who did therein singe their masses were called Chaplaines. Behold verilie two reasons, to shewe from whence this name Chaplaine is taken, which

which reasons are verie high, and full of great speculation or insight, conteining verie great mysteries, and such as are maruelously deepe: but we leaue them to be meditate or looked into diligently, to y<sup>e</sup> priestes which are the Popes Chaplaines, to the ende that they shoulde aduise & take counsell, to see whether they can bee willing, that their reuerende name should be fet and drawn, from the base beginnings.

Curates.

*Curates* haue an other fountaine. In olde time according to the order established by Iesus Christ, the pastors were ordeined and placed distinctly and without confusion in seuerall Churches. For to the ende that euerie pastor might knowe his owne charge, and be able to yeelde a better account of his flocke, and y<sup>e</sup> one should not any whit at all incroch vpon, or intermeddle with others, also to the ende, that the flocke & sheepe might know, where they might seeke for and finde their owne pastors, they deuided the people into certaine circuites and countries or rather parishes indeede, whereof some were committed to the charge of certaine pastors, & other some to the charge of certaine other pastors. From thence came the name Curate,



rate, although some would haue it deriued from *Cura*, that is to say, from the care that the pastors ought to haue ouer their flocks which were giuen & committed vnto the in charge. And the abuse comming on, & growing vp more and more, they called y<sup>e</sup> benefice or renewe, that was assigned the to maintaine themselues vpon for the doing of their office, by the name of cure. And from thence it cometh, that when any one goeth about to get such a benefice, they diligently enquire of the value thereof, and that whereof they seeme to haue the greatest regarde is to know, how much the cure is worth.

As concerning Bishoppes and Elders, or as they call them priestes, we haue before shewed and seene that these two names signifie one and the selfe same office or charge. And Saint Ierome in his Epistle to Euagrius witnesseth, that in the time of the Apostles, there was no distinction or difference betwene these two degrees: but afterwardes whiles schismes were in the Church, one was chosen from among the Elders, and placed in the highest roome, and called Bishoppe, because hee differed from the Elders onely, for the

Bishops and Elders or according to Papistes. Priestes.  
Hierom. ad Euagrium.

ex-

executing of order. Now by these words wee may easily know and gather, that this difference beganne in the Church about that time, and in that the office of a Bishoppe is helde and accounted, for a more high, or more excellent office thā y office of Elder, or as they terme them priestes: it was not don by y institution & ordināce of God, but rather by mans authoritie, and y for the maintenāce (as they suppose) of order and discipline.

Archbishop  
or Metropolitanes.

Council. Cal-  
cedon.  
Canc. 12.

The names of *Archbishops* and *Metropolitans* (which were taken for one and the same estate) were ynknowne to the Apostles and to the olde & auncient Churches, but marke howe they were brought in. Princes hauing put certaine degrees betweene their Cities and townes, and making a difference betweene some of the, in respecte of dignities & priuiledges, they called those, which they woulde establish about the reste *Metropolitans*, as if you woulde say, *Mother cities*, as wee may gather out of manie histories, and namely & expressly out of the Council of Calcedonia, where it is saide, that they ought not to account any townes or Cities for *Metropolitans*, but onely vnto those, to whom  
kings

Kinges and Princes, haue shewed & giuen  
this honour by their Edictes and statutes.  
Nowe as princes lifted vp their Metropo-  
litane cities, to beare rule ouer others vn-  
der their obedience : so the Bishops pla-  
ced in those cities, vsurped iurisdiction  
and authoritie ouer others, they being fa-  
uoured by their princes and magistrates,  
who easily accorded and consented to this,  
that their Bishops should be placed in au-  
thoritie aboue others. For this cause, the Bi-  
shops of those places, were named in the  
Council of Nice *Metropolitanes*, and their  
seats were called in the Council of Calce-  
don, *the first seats*. You see then what was y  
fountaine & beginning of *Archbishops* or  
*Metropolitanes*: who at the beginning were  
lifted vp to such a degree, for a good end &  
purpose in outward shew, for they were so  
placed and established, as it were Ecclesia-  
stical presidents and rulers in their prouin-  
ces, to y end they might guide & gouerne  
the affaires of the Churches, and direct and  
cal Synods, in good order and without co-  
fusion, when there was neede therof: & yet  
none among them had any authoritie one  
ouer an other. For that effect and purpose  
the Councils ordained, y al *Metropolitans*  
K. should

Conc. Nicé;

can. 6.

Conc. Calé;

can. 8.

Conc. Nicé;

can. 6.

Conc. Anti;

can. 13;

Cone. Sardi.  
can. 19.  
Conc. Con-  
stantinopo-  
lita. can. 2.

should haue like power and equall authoritie, euerie one in his owne prouince, that the Bishop of Rome (who was also Metropolitane) had at Rome, & in the Churches, which were vnder his charge. Whereby it appeareth, that y Bishop of Rome was not then Pope, and vniuersall Bishop, ouer all Churches, but that he had his charge limited and bounded, hauing no more authoritie and iurisdiction ouer other Metropolitans, than the other had ouer him.

Cardinals.

Touching *Cardinals*, I knowe not what we may speake of certaintie, bicause there is not so much as one onely authour, who liued or writ while the church was in some puritie, that maketh any mention therof at all. Yet we cannot be deceiued, in speaking of that which we find touching it. We read in Naclerus, that in the time of Pontianus Bishop of Rome, who was about the yeare of Christ 235. there was at Rome 36. Priestes, Cardinals, that is to say, principall and chiefe among the rest. For as Volateranus saith in his Antropologie, y name Cardinal was in olde time taken to signifie as much as principall, and was (saith he) giuen to y Priestes, as they call them, and Deacons of the Church of Rome: bicause that as the  
Bishop

Volateran.  
lib. 22.  
Antropolo.

Bishop of Rome was helde and taken for the principall & chiefe of Bishops, bicause he was in the principal citie of the Empire: so the Priestes (as they call them) and Deacons of that citie, were helde and taken for Cardinals, that is to say, for principall and chiefe among other Priestes and Deacons. Wherevpon he addeth some examples. There is a certaine epistle (saith he) of Gregorie the first, to them of Peloponezus, who demaunded a Priest to minister the sacraments vnto them, wherein he saith, we send vnto you our beloued sonne, A priest Cardinal. Also: there is amongst the auncient Charters, in the Church of Aretinum, a donation or gift, of a certaine Romane Senator named Zenobius, which was made vnto the saide Church, in the time of Damasus the high Bishop, wherein there is contained this subscription: *And I, Io. S. R. E. Deacon Cardinall, doe on the behalfe of the high Bishoppe Damasus, approue and confirme &c.* And of these Priestes or Deacons Cardinals, Marcellus Bishop of Rome, ordained fiftene to baptise children, and to burie the dead, about the yere of Christ

301.

If the Cardinals of these dayes, would

K 2

take

Petr. de Nar.  
lib. 3. cap. 83  
Polydor. lib.  
4. cap. 9.

take their beginning from these, let them marke then, what is their charge and calling, without taking that vpon the which belongeth not vnto them. But we knowe, what great differēce there is betwene their estate & these, bicause at this day we may in euerie place behold it to be an estate or calling of honor, & not of office & charge, as it was then. Beside, when was it, y<sup>e</sup> they were so listēd vp? and by whom? A thousand yeares and more were spent, before y<sup>e</sup> the Church was burdened with such Cardinals, as we haue at this day, hauing benefices, without exercising or executing offices. It is affirmed, that Pope Innocentius y<sup>e</sup> fourth of y<sup>e</sup> name, about the yeare of Christ 1244. did so exalt their estate and calling, that he commaunded by Ediēt, that from y<sup>e</sup> time foreward, they should goe on horsebacke, and should weare a red cap or hat, & a scarlet robe, for a signe and witnesse that they ought to be always readie and prepared to suffer and shead their bloud, for the defence of Christian religion. And Paule the second, about the yeare 1470. hath ratified the same Ediēt, and in some point augmented and enlarged it.

But some will set vp him selfe and say,  
that



that these Priestes and Deacons of Rome, which were called Cardinals, obtained that name, bicause at that time they were such, as the Cardinals at this present are, that is to say, hauing authoritie and iurisdiction, ouer all other Bishops and Priestes: I answer, that y<sup>e</sup> case goeth not so. For we find this, that the Priests and Deacons of Rome were in times past much lesse and inferior to the Bishops, in steede whereof at this day, they goe before them in honour and dignitie. And that so it is, we read that whē the Bishop of Rome, sent two Embassadors or Legates to y<sup>e</sup> Councel of Carthage, whereof one was a Priest of the Church of Rome, he was set the last of all. Also that in the Councel which S. Gregorie held, the Priestes of the Church of Rome, were set last, and made their subscription apart by them selues, and the Deacons had not so much credite, as to subscribe.

Touching the foure Patriarches, we haue Patriarches; spoken thereof in the beginning of the 7. Chapter. Nowe we must vnderstand, that the names of *Patriarch* and *Metropolitane*, wer in time heretofore takē for one charge or office, as appeareth by this, that Socrates Socrates lib. 5. cap. 8. the historiographer, speaketh of the Cou-

cel of Constantinople, wherein mention is made of Metropolitanes. These *Patriarches* then or *Metropolitanes*, being lifted vp in degree of honour, aboue all the rest of the Bishops, & in proceſſe of time thrust on foreward with ambition, haue so incroched one of them vpon an other, that at the last they haue brought all the Patriarches, cuen to the number of foure, as we haue named and described them in the afore-said seuenth Chapter. And this hath principally come to passe, bicause, that either for the antiquitie of the Churches, or for the renoune of the cities, and excellencie also of the Bishops, men haue reuerenced and honoured *Rome*, *Constantinople*, *Alexandria*, and *Antioch*, aboue all other cities: and by consequent the Bishops of those places, as those that were the principall or chiefe.

The Pope.

Nowe these foure Patriarches, haue yet in such sort so robbed one an other, that the Patriarch of Rome, and he of Constantinople, haue quite and cleane taken away the roome and place of the other two. And as touching the two of Rome and Constantinople, we knowe what iarre and contention there hath bene betwixt them,

them, which is not as yet well compounded or ended. In the time of Gregorie the firste of that name, about the yeare sixe hundred and two, there was great controuersie and stirre for the primacie of the Church. For Iohn Bishoppe of Constantinople, was declared and published in a ful and solemne Synode of the Grecians, vniuersall Patriarch, and the Emperour Mauritius commaunded Gregorie, to obey the said Patriarch of Constantinople. But Gregorie would not indure or suffer this presumption, that any Bishop should be an vniuersall Bishop ouer all the rest: and in his Epistles he yealdeth reasons thereof.

First he saith: *If he fall that is called the vniuersall Bishoppe, the whole Church falleth from her estate.* Secondly: *None of my predecesors hath euer desired to haue or vse this prophane worde.* For if there be one Patriarch that is called vniuersall, the name of Patriarch shall be taken from all the rest. To consent to this execrable and accursed name, is no other shing, but to betraye the faith, and to destroy Christianitie. Thirdly: *I speake freely and boldly, that who so euer calleth him selfe vniuersall Bishoppe, or desireth to be called by that name, the same is in his pride the forerunner*

Greg. lib. 6.  
epist. 76.

Greg. lib. 6.  
epist. 86.

Greg. lib. 7.  
epist. 196.

*of Antichrist, because that by his pride he preferreth him selfe before all.*

This controuersie being betweene these two Patriarches of Rome and of Constantinople, it fell out and was agreed, that the Patriarch of Constantinople, was appointed head of the Churches of the East, and the Patriarch of Rome head of y<sup>e</sup> Churches of the West: and this latter was afterward so established, and lifted vp by Phocas, about the yeare 604. ( as we haue declared in the seuenth Chapter ) that he was created Pope and vniuersall Bishoppe of all Churches.

And as touching the name Pope, it hath bene heretofore generally attributed and giuen to all Bishops, as may be proued by these testimonies. Aurelius Bishop of Carthage, is called by this name Pope, in the beginning of the Council holden at the saide Carthage: of which Council he was President. In the hundreth fiftie and one Chapter of the same Council, Innocentius Bishop of Alexandria, is called Pope. Saint Cyprian in certaine Epistles which he writ to the same Bishop, calleth him Pope. The Elders and Deacons of Rome, called Cyprian Pope in their Epistles. Saint Ierome often-

oftentimes calleth Augustine Pope, in his epistles Dionysius Bishop of Alexandria in the third Epistle to Philemon, calleth Heraclas his predecessor, Pope, as we may see in Eusebius his seventh booke, & seventh Chapter. There may be many such like testimonies founde, which declare that the name Pope, was in auncient time commō to all Bishoppes. If the question be, touching the signification of the name, Suidas saith, that it signifieth in y<sup>e</sup> language of Syracuse, as much as father. But we haue disputed and discoursed heretofore, largely inough of this primacie.

Euseb. lib. 7.  
cap. 7.

Now let vs returne to our first purpose & speach, who is he y<sup>e</sup> hath ordeined these orders and ecclesiasticall degrees? by what dore haue these pastors entered, into the Lordes sheepefolde? who hath called and placed them in their charges? was Iesus Christ (who is the chiefe sheepeherde, the Prince of Prophetes, the wisdom of the father) so ill aduised, or so carelesse that he hath not placed so many degrees and offices in his Church, as hee sawe and knewe to be needefull, for the rule and gouernement thereof, seeing hee loued it so much, and esteemed it so deare and precious vn-

to him selfe, that he deliuered him selfe vnto the most cruel & most shamefull death of all others, to saue it? Let these reuerend Prelats put downe their authors: Let them shewe from whence they are come, & from whome it is, that they be as it were installed, established, and set in the Church. Let them bringe foorth and alledge the worde of G O D if they can, or if they can not, let them leaue off and cease at the least, to strengthen them selues so much with their succession, and so often to oppose, and set against vs, their vocation and sending.

The ende  
wherefore  
the lord sent  
his workmē  
into his har-  
uest.

Matt. 28. 19.

Mark. 16. 15.

2. Cor. 11. 23.

24.

Ioh. 12. 15.

Act. 20. 28.

But wil we examine the end, for which the Lord of the haruest, hath sent forth his workemen into his haruest? Hee himselfe hath declared it, when he commanded them to preach the Gospel, and to minister the sacramentes after his example. Which in an other place is signified by the worde of feeding the sheepe, euen as Iesus Christ said vnto Peter: *Peter louest thou me? feede my sheepe.* And S. Paul speaking to the Bishops of Ephesus: *Take heed to your selfe* (saith he) *and to all the flocke, ouer which the holy ghost hath made you Bishoppes or ouerseers, to feede the Church of God.* Also S. Peter: *The el-*  
*ders*



ders which are amongst you, I beseech, who 1. Pet. 5. 1. 2.  
 am also a fellow elder, feede the flock of Christ,  
 which is committed to you. Wherefore cur-  
 sing and woe is by the Lorde pronounced,  
 against the pastors which feed themselues, Ezech. 34. 2.  
 and feede not their flockes or sheep. And  
 Saint Paul hauing regarde thereto, saith in Rom. 1. 1.  
 his Epistle to the Romaines, That hee was  
 called and sent by Iesus Christ, to preach the  
 Gospell of God. And to the Corinthians: Ne-  
 cessitie (saith hee) to preach the Gospell, is 1. Cor. 9. 17.  
 laide vpon mee, and wo is vnto me if I preach  
 not the Gospell, because the dispensation ther-  
 of is committed vnto mee. In y<sup>e</sup> Epistle to the  
 Hebrewes it is saide, that the Pastors and Heb. 13. 17.  
 guiders of the Church, ought to watch for the  
 soules of them, that are committed vnto them,  
 as they that must giue account thereof. And  
 that is it that the worde bishop importeth,  
 & meaneth, that is to say, a watch man,  
 or an overwatcher, because y<sup>e</sup> Pastors ought  
 to bee as it were watches, or watch men,  
 according to the Prophecie of Ezechi- Ezech. 3. 17.  
 el, that they maye watche ouer the 33. 2.  
 flocke.

S. Paul in other words setteth out this Eph. 4. 11. 12  
 ende, when hee saith to the Ephesians,  
 That Iesus Christe hath giuen Apostles,  
 Prophetes,

*Prophetes, Euangelistes, pastors and doctors, for the gathering together of the Saintes, for the worke of the ministerie, and for the edification of the bodie of Christ, that is to say, the Church. And writing vnto the Corinthians hee saith in one worde, That it is required of the ministers of Christ, who are the disposers of the secretes of God, that euerie man be founde faithfull, behauing himselfe faithfully, diligently, and rightly, in the execution of his charge and office.*

*2. Cor. 4. 1. 2*

Nowe according to this rule, can the Popes, Cardinals, Bishops, & other priests of the Romish Church say: that they occupie themselues in their charges, to feede the flocke of Christe, to preach the Gospel, to administer the sacramentes, to assemble the saintes, to giue ouer themselues wholly to the worke of the ministerie, to edifie the Church? Howe doe they satisfie and aunswere the ordinance and commandement of Iesus Christ? Howe can they excuse theselues, y they should not be almost all accused, according to the testimonie of Ezechiel and S. Paul, whereof wee spake, not long sithence? what can they say or alledge for themselues, that they should not be excommunicated & deposed, if the

Canons, which they attribute to the Apostles (of which wee spake in the fifth chapter) were well and rightly obserued amongst them; as they say they should be indeede?

But behold their vngodlinesse. they say that they exercise and execute their foresaide offices and charges by their vicars & deputies, whome they haue substituted and appointed vnder them in their places ouer their Parishioners. Yea but when Iesus Christ called and sent forth his Apostles, did he say vnto them, goe and be the pastors of my Church, teaching it and feeding, by Vicars substitutes and Lieutenantes, which ye shall put in your places? It is certaine that hee did not so, but hee gaue vnto them in their owne persons, the speciall charge of his Church, and commanded them in plaine & expresse termes, to preach the Gospell themselves, and to administer y<sup>e</sup> sacraments. Moreouer what sufficient vicars or deputies are they wont to haue, and how faithfull, meet and able to doe the duetie of Pastors? Such Bishoppes and persons, such Vicars and Lieutenants, that is to say, one of them as ignoraunt, foolish and vnskilful as the other. But why  
does

doe they take vppon them the name and charge of an office, which they will not exercise and execute? why take they y<sup>e</sup> hire wages and reuenue of that labor & worke, which at no hand they doe, neither indeed will doe? For they haue no care to haue vicars and Lieutenautes, but that thereby they may enioy prebendes, and the reuenues of their benefices, and yet they wil seeme to haue them, as though it were to do their dueties.

Yea which is more then this, they make accursed and more then profane diuision of their offices, betweene them and their Friers, vilanously separating that which Iesus Christ hath ioyned together: For to whome was it, that Iesus Christ committed the office to minister the sacramentes, but euen to them themselues, and to them alone also, whome he enioyned and commanded to preach the Gospell? But these men, to wit, the Bishops, parsons, & other Priestes, doe reserue vnto themselues the administration of the sacramentes, such as they haue, with the rentes and reuenues of their bishoppricks, parsonages, & other benefices, and putt ouer the charge & office of preaching the worde to the Friers, leaving

leauing them the bagge, wallet, and staffe, whatlocuer by begging they can get for their hire or wages. But seeing that they leaue vnto the friers y office of preaching, why do they not leaue vnto them also the office and charge to administer the sacramentes? For these two offices are ioyned together, and may not at any hand be separated or sundred one of the from an other. Notwithstanding, there is in the Popedom a plaine prohibition and forbidding, that friers, in as much as they are friers, should meddle with or take vpon them to administer any sacrament; except they bee such as haue charge, or vnlesse they be dispensed with all for the doing of it. But why then are they suffered to preach? For this is to doe against the ordinaunce and institution of Christ, and to diuide and sunder things, which he hath ioyned together. Or seeing, that they are come so farre, as to forbid friers to administer the sacraments, why doe they suffer them to say masse, seeing that they all hold and affirme, that the masse, is the sacrament of the holy supper, which for this cause also they cal, *The sacrament of the alter.*

Indeed to speake according to y truth.

ma-

making also an ende at the length of this matter, these men can not after any manner whatsoeuer, vaunt or boast theselues, to bee true Bishoppes and pastors, seeing they are not called by Christ to such offices, and that they doe not any manner of way exercise duties and charges, according to the ordinaunce and commandement of the Lord of the haruest.

*The X. CHAP.*

*Whether the ministerie of the worde, bee alwayes necessarie in the Church: and how much men ought to attribute or giue vnto it.*



After that we haue spoken of the diuerse degrees of ministers in the Church, and of their charges, and offices, it shal be verie meet and requisite that we declare, whether the ministerie of the worde be alwayes necessarie and needefull in y<sup>e</sup> Church or no. For there are some which doe dispise it, and vtterly disallowe the same, as though it were superfluous, vnprofitable, and vaine, whose argument



gumentes and reasons we must first examine, and afterwards we will alledge and bring foorth our reasons and warrantés against them.

Their first argument is this: The holie Ghost is our inward doctor, who teacheth vs all things, and leadeth or bringeth vs to the knowledge of all trueth: It followeth then, that we haue not any neede of the outward ministerie, neither that any doe teach vs with the liuely or liuing voyce.

1. Ioh. 2. 20.  
Ioh. 16. 13.

I aunswere that the consequent is false, and that the argument is captious and sophistical, by reason of the insufficient numbring or reckoning of causes. For there are three verie right causes, by which we are guided and ledde to the knowledge of the trueth. The first is the holie Ghost: the second is, the outward ministerie of the word: The third is our will, (but yet regenerated) agreeing with these two. Nowe of these three causes or meanes we are not to despise any one, seeing that GOD by them, will accomplish and bring to passe, his owne worke in vs. Wherefore, although it be the proper and peculiar office of the holie spirit, to lighten vs within, and to lead vs to the knowledge of the

L. truth,

truth, yet so it is notwithstanding, that the outward ministerie of the word is not vnprofitable, bicause that God vseth the same as an inferior or secondarie meane, for the aboue named effect and purpose. And indeede the preaching of the word, and the administation of sacramentes, doe then shewe and bring forth their effect and power, when y<sup>e</sup> holy Ghost ioyneth his withall, by the which only the eares are perced, the harts opened, the affections touched, & the wils disposed and prepared, thereby to giue an entrance to y<sup>e</sup> outward ministerie: insomuch that if this inward master or teacher doe faile vs, y<sup>e</sup> outward ministerie can no more profit our soules, than the light of y<sup>e</sup> sunne helpeth blind eies, or than a voice which soundeth lowd, profiteth deaf eares. In the meane while, the outward ministerie is not vnprofitable or vaine, when the operation of the holy Ghost is ioyned therewith, working within, but is full of vertue, efficacie & power, euen as it pleaseth God to blesse it.

The second argument is. Those which knowe all things, and haue not neede that any should teach them, haue nothing to do with the outward ministerie: but the faithfull.

full knowe al thinges (as S. Iohn saith,) and haue no neede that any should teach them. *1. Iohn. 2. 20.*  
It foloweth then, that the faithfull haue nothing to do with the outward ministerie. *27.*

I answered, that the place of S. Iohn, is verie yll and peruersly applied. For when he saith, *that the faithfull* (to whome he writ) *knowe all things*, first that this ought to be referred to that which he had before saide; in the 14. verse, to wit, *that they knewe the father*, (for he that knoweth the father, certainly knoweth all, bicause the father is knowne in his sonne) *in whom are hid all the treasures of wisdom and knowledge*, as saith Saint Paule. And therefore also the same Apostle declareth to the Corinthians, *that he esteemed not to knowe any thing among them, saue Iesus Christ and him crucified.* *1. Iohn. 2. 14.*  
*Col. 1. 3.*  
*1. Cor. 2. 2.*

Secondly when he saith, *that they knowe all things*, it is as if he had said, y they were not yong schollers, rude, and ignorant, but expert & well skilled in the matters, which he propounded & set forth vnto them: & y therefore he did not set out these pointes to them, as though they were altogether vknowne to the, but that he did onely bring these things to their mindes, y they might remeber them. As S. Peter writeth vnto y  
L 2 faith-

2. Pet. 1. 12. *faithfull. I will not be negligent (saith he) to put you alwayes in remembrance of these thinges, though that ye haue knowledge, and be established in the present truth.*

Finally, when he saith, *that they had no neede that any should teach them*, this ought not to be read alone by it selfe, but ought to be ioyned with that which followeth, *to wit, but as the same annoynting teacheth you of all things, and it is true, and is not lying:* As if he would say: you haue bene taught of the holie Ghost, who is alwayes true, and no maner of way a lyar. You then haue not neede, that any should teach you some other matter, as they are wont to do which teach for doctrine mans inuentions, but if any do teach you, y<sup>e</sup> he follow that which y<sup>e</sup> holie Ghost hath taught you, in whose doctrine it behoueth you alwayes to abide.

The third argumēt: The Lord saith thus. 1. Iere. 31. 34. *And they shall teach no more euery man his neighbour, and euery man his brother, saying, Know the Lord, for they shall all know me, from the least of them vnto the greatest of the.* This promise must be referred to y<sup>e</sup> state of the Church vnder the new Testament: & therefore it followeth, that the ministrie of the worde, ought not any more to haue place  
nowe

now in the Church. I answered, that the application of the place of Ieremie, is altogether contrarie to the meaning, intent, and purpose of the holie Ghost. For first & foremost, y<sup>e</sup> Lord making comparison betwene the old people and the newe, meaneth not any other thing, but that vnder the Gospel he would send vnto his people so great a light, by y<sup>e</sup> means of Iesus Christ his sonne, that his knowledge should be common & familiar to all, whereas vnder the lawe, he manifested & declared him selfe darkly, & that vnder certaine shadowes & figures. As indeed the ancient people, y<sup>e</sup> is to say, they which were in the time of the olde Testament, were not so familiarly, plainely, and perfectly taught, as we be at this day. by reason whereof also y<sup>e</sup> Prophet Malachie calleth Iesus Christ, *the sonne of righteousness*, signifying therby, y<sup>e</sup> the fathers vnder the law, had indeed som light, but yet not such a light as we, through his goodnes haue at this day. Furthermore we must marke, y<sup>e</sup> the Lord doth not say simplie: *They shall teach no more euery man his neighbor, & euery man his brother*, but he addeth, saying: *Know the Lord*. By which restriction, or straying it into a narrow roome, he plainly declareth,

Malach. 4. 2.

that he promiseth to his children such a knowledge, that they shal not be any more learners of the A. B. C. neither young scholars in the doctrine of saluation. For these words, *Know the Lord*, denote & point out the first rudiments or instructions of faith, and of the heauenly doctrine. And indeed, if we wel weigh & mark, how rude, grosse and ignorant, the old fathers were, we shall finde that they were as it were, little children, euen as Saint Paule saith, and as yet in their A. B. C. But God hath shewed vnto vs, a farre greater grace, bicause that we haue a more manifest, cleare, and shining light, to leade vs to the knowledge of God, and of the mysteries of our saluation. For this cause Iesus Christ saide: *Blessed are your eyes, for they see, and your eares for they heare.*

Gal. 4. 1. & c. *For verily I say vnto you, that many Kinges, Prophetes, and righteous men, haue desired to see those thinges which ye see, and haue not seene them: and to heare those thinges which you heare, & haue not heard them.* In summe the Lorde promiseth here, that his people shal not be found, grosse and ignorant, vnder the newe couenant or testament, that they shall haue neede of the principles and beginnings of Christian doctrine. But if we would

Matth. 13.

16. 17.

Luk. 20. 23.

24.



would not take this place in this sense, how  
shal we expound an other of Isaiah, which Isai. 2. 2. 3.  
seemeth to be contrarie to this? He saith:

*It shall be in the last dayes, that the mountaine  
of the house of the Lord shall be prepared in the  
toppe of the mountaines, and shall be exalted a-  
bove the hilles, and all nations shall flowe vnto  
it, and many people shall goe and say, Come, and  
let vs goe vp to the mountaine of the Lords, to  
the house of the God of Iacob, & he will teach  
vs his wayes.*

It is certaine that he prophec-  
ieth euen as Ieremiah, of the grace of God,  
which should be made manifest through  
Iesus Christe in the time of the Gospell.  
Nowe one of them saith: *Euerie one shall  
not teach his neighbour, for they shall all knowe  
the Lord*: The other saith: *The people shall  
runne together and say: Come, Let vs goe vp to  
the mountaines of the Lord, and he shall teach  
vs his wayes.* How shall we make these two  
places agree, seeing that both of them pro-  
phecie of one and the selfe same thing? Ve-  
rily Ieremiah meaneth, that the people of  
God shalbe in such fort lightened vnder y  
new Testament, by the light of y Gospel, y  
they shal haue no more neede of the rudi-  
mets or first instructions of religiō, neither  
to be so taught as y olde people were, by y

shadowes & ceremonies of the law. And as touching Isaiah, he meaneth that vnder the same newe Testament, the people shal (though they be wel aduanced and instructed in the points of christian doctrine) notwithstanding diligently indeuour, more & more to aduance them selues, & grow forward therin, and y<sup>e</sup> for y<sup>e</sup> purpose, they shall continually exhort one an other, to y<sup>e</sup> end they may better profite in the knowledge of the lawe.

Joel. 2. 28.  
49.

The fourth argumēt. It is written in Joel: *At that time, (y<sup>e</sup> is to say, in y<sup>e</sup> time of y<sup>e</sup> new Testament) I will poure out my spirit vpon all flesh, saith the Lorde, and your sennes and your daughters shall prophesie, your olde men shall dreame dreames, and your young men shall see visions: And also at that time I will poure out my spirit vpon the seruants, & vpon the maids.* Nowe by this promise, the charge & office to teach, is without any difference laid vpon al, vpon fathers & children, vpon sonnes & vpon daughters, vpon olde folke, and vpon yong, vpon seruants and maides: wherefore it followeth, that y<sup>e</sup> ministerie of the word, is not necessarie in the Church.

I aunswere, that there is nothing in this argument or reason, but a meere cauil. It is  
true

true, that this prophetic ought to be referred to the kingdome & comming of Iesus Christ, & y<sup>e</sup> the gift of prophecyng should then be common, both to men & women, to old and yong & to be short to all estats. But in the first place this is to be marked, y<sup>e</sup> the prophet speaketh here by comparison, vsing a figure commonly called *Hyperbole*, that is to say, a maner of speech very excessive, because of our wearisomnes, slacknes and negligence, for hee doth not presently promise, that all vnder the Gospell, frō the first to the last, shall bee partakers of this gifte, but in respecte of the olde people vnder the lawe. For if wee compare, the estate & condition of the old Church, with the singular treasures, which God hath powred out, and giuen vnto his people, after the manifestation and reuealing of Iesus Christ, we shall finde, that in this latter time, the Lorde hath spread abroad, and powred out the giftes of his spirite vpon all fleshe, that is to say, almost vpon all men, when as vnder the lawe, a verie smal number was partakers therof. Wherefore when he saith, *That the Lord will powre out his spirite vpon all fleshe*, this particule or worde *all*, is not here taken in his proper

signification, as though it were simply and altogether vniuersall, but is indefinite, and must be referred to all estates and conditions of people, and not to euerie singular person: as in this sentence of S. Paul, where  
 1. Tim. 2. 4. it is saide: *that God will haue all men to be saved*, that is to say, all persons, of what qualitie, & condition soeuer they be. And  
 Matt. 4. 23. in that place of Saint Matthewe, where he saith, *that Iesus Christ being in Galilee healed all sicknesse, and all disease among the people*: That is to say, all sortes of sicknesse and diseases. And indeed S. Peter, in the seconde Chapter of the Actes, maketh this sense manifest and plaine vnto vs, when he saith, *that this prophecie was then accomplished when Iesus Christ sent his holy spirite, upon the Apostles*. Nowe we knowe that all fleshe, that is to say all men, were not at that time indewed, with the gift of prophecie.

Secondly. The Prophet speaketh not here, of the publike office and charge to teach, but of the particular duetie of euerie one, calling them generally Prophetes, who in the time of the Gospell should be indewed, with so great light of doctrine, that they might after a sort bee compared with

with the auncient prophetes. Wherevnto also must be referred the place of Ieremias, which wee haue expounded in the former argument, and likewise the place of Malachie and of Iesus Christe in the 13. of Saint Matthewe. It is not then without cause, that Ioel attributeth this title or name of prophete, to them, who haue no publike charge or office to teach, but are onely inlightened by the holyc spirite, and the preachiug of the Gospell: because that this light is farre more excellent, then the gift of Prophecie it self was in diuers who liued vnder y law. And also though we are bounde, to exhort one an other, and to teach one an other in the doctrine of godlines, and the feare of God, yet for al that the publike ministerie of the worde, is not superfluous or vaine in the Church. For the Iesse same God, that hath commanded fathers, to instruct their children, and all vs to admonish one an other, hath also ordeined the publike ministerie of the word in the Church, that it may be there practised and exercised, not for some fewe yeares onely, but euen vnto the ende of the world.

And thus much touching the arguments

Iere. 31. 34.

Mal. 4. 3.  
Matt. 13. 16.  
17.

1. The. 5. 11

mentes of the aduersaries and such as set them selues against the ministerie of the Church. Now let vs bring foorth our reasons to proue the contrarie.

The first reason is : Iesus Christe hath commaunded that the Gospell should bee preached, and the sacraments administred in the Church vnto the ende of the world. The it followeth, y the ministry is alwaies requisite and necessarie in the Church. I proue the Antecedent or former proposition by these wordes of Christ, written in the last Chapter of Saint Matthew : *Goe &*

*Matt. 28. 19.*  
30.

*teach all nations, baptising the, in the name of the father, and of the sonne, and of the holy Ghost, teaching them to obserue whatsoeuer I haue commanded you, and beholde I am with you vnto the worldes ende.* For after the commaundement to preach the worde and to administer baptisme ( vnder which sacrament, the other also of the holy supper is contained ) because the disciples might doubt or feare their charge, as being great in labour, and harde to execute, Iesus Christ addeth a promise of his assistaunce not for tenne or twentie yeares onely, but for alwayes, euen vnto the ende of the worlde. Wherein hee manifestly setteth

our



out and declareth two things. One, that he willeth and ordeineth, that the ministerie be exercised in the Church, not for one age onely, but continually vnto the consummation and ende of all things. The other is, that he promiseth, that although Sathan subtiltie deuise and inuent and practise all y<sup>e</sup> hee can, to hinder the ministerie & the work of Gods seruants, and y<sup>e</sup> tyrants by their practises and violences, inforce the felues, to the vttermoſt of their power, to ouerthrowe, and to bring to naught the Church of God, yet hee will by his godly and heauenly power, alwaies mayntein his trueth in the worlde, and preſerue his Church therein by the ministerie & labor of his faithfull paſtors.

The ſeconde reaſon: The Apoſtle Saint Paul ſaith to the Romanes, *That faith cometh by hearing, and hearing by the worde of God.* Rom. 10. 17. Whereby he declareth, that God hath accuſtomed to plant faith in our harts by the preaching of his word. It is true, that the power of God is not tyed to this outward meane, but y<sup>e</sup> he is able to beget faith in vs after ſome other faſhion, and by ſome other meane (although it be to vs incomprehenſible) euen as it ſhal pleaſe him ſelfe.

selfe: but notwithstanding all this, the ministerie of his worde, is the ordinarie meane, which hee vseth or serueth himselfe with, to giue vs faith by, so that they which will haue faith, without the preaching and hearing of the worde, doe as much as though they would liue, without meates and drinckes which GOD hath ordeyned for our bodily life. Nowe herevpon we take and frame our arguement thus.

Faith is in all times, and alwayes necessarie for men.

But faith is giuen vnto men from God, by the ministerie of the worde.

Therefore it followeth, that the ministerie of the worde, is in all times, and alwayes necessarie for men.

The thirde reason: It is certaine, that for as much as the sacramentes are ordeyned by God, to be as it were seales of the worde, to seale in our heartes that which is therein conteyned already, that is to say the vnion, fellowshippe, and partaking, which we haue in Iesus Christ, it followeth, that where there is not the worde of God preached, there wee cannot haue any sacrament. For as a seale is altogether vn-

pro-

profitable, yea is not allowed a seale, vnlesse it be bound or set to some instrument or writing, for the confirmation thereof: euen so the sacrament is altogether vnprofitable, yea indeed is not a sacramēt, if it be not ioyned with the worde of God preached, to confirme the same vnto vs. Wherevpon S. Augustine hath sometimes saide:

*Let the worde be ioyned to the sacrament, & there shall be made a sacrament.*

Augu. sup.  
Iohan. hom.  
13.

Of what worde speaketh he? verily not of a worde mumbled vp, murmured or whispered without vnderstanding ouer the elements, but of the worde of God preached to the faithful, and receiued of thē through faith, as he himself maketh it plaine, when speaking of baptisme, he addeth, *this is the word of faith which we preach, by which baptisme is consecrated and hallowed, to haue power to make cleane.* Nowe from y<sup>e</sup> which is aboue saide, we reason after this manner.

1. Cor. 11. 22

The administation of the holy supper, is alwayes necessarie in the Church, euen vnto the end of the world, for Iesus Christ hath commaunded vs to celebrate it, & by that meanes to preach or shewe foorth his death vntill his comming againe.

But the administation of y<sup>e</sup> supper cannot

not be performed without the ministerie of the worde.

Therefore it followeth, that the ministerie of the worde, is alwayes necessarie in the Church.

Eph. 4.11.

The fourth reason: Iesus Christ hath giuen and established the ministers of the worde, for the worke of the ministerie, till wee all meete together ( in the vnitie of faith and knowledge of the son of God ) vnto a perfecte man, and vnto the measure of the age of the fulnes of Christ, that is to say, till that Christ bee perfect in vs, and haue in vs his ful growth and increafe. But wee can not obtaine such perfection vnto y<sup>e</sup> end of y<sup>e</sup> world, at what time God shall be all in all. For as Saint Paul saith, *Wee knowe in part, and we prophesie in parte. But when that which is perfect is come, then that which is in part shal be abolished.* Wherefore it followeth, that Iesus Christ hath giuen and placed the ministers of the word, for the worke of the ministerie, vntill the ende of the worlde; and then God shall be all in all.

1. Cor. 13.  
9.10.

These reasons are sufficient for this present, to teach and proue that the holy ministerie, is continually requisite and necessarie

farie in the Church : as indeede, the Lorde  
hath for our good & saluation established  
the same, to abide in al ages, therein apply-  
ing and framing him selfe, to our weaknes,  
which is so great (we being corrupted tho-  
rough sinne) that without this means meet  
and agreeable to our nature, we could not  
be well instructed in the pointes of our sal-  
uation. For if God should speake vnto vs in  
his maiestie, we could not at any hande a-  
way with or abide his presence, as we may  
see it, by those, that when he was minded  
to publish and to giue his lawe, the people  
thēselues being astonished, with his great-  
nes & maiestie, said vnto Moses, *Talke thou* Exod. 20. 19.  
Deut. 5. 28.  
*with vs, and we wil heare. But let not the Lord* 29.  
*talke with vs, lest we dy:* And God accepting  
this their request, saide vnto Moses, *I haue*  
*heard the wordes of the voice of this people,*  
*which they haue spoken vnto thee : they haue*  
*wel said, al that they haue spokē.* Oh that there  
were such a heart in them to feare me, and to  
keepe al my cōmandements alway, that it might  
go well with them, and with their children for  
euer. Go, say vnto thē, retorne into your tents,  
but stand thou here with me, and I wil tel thee  
all the cōmandements, and the ordinances, and  
the lawes, which thou shalt teach them, that Deut. 5. 30.  
31.

M. they

*they may do them &c.* Wherefore God yel-  
 ded vnto this people their request, to wit,  
 that they might be taught, by the ministe-  
 rie of Moses. And sithence that time, it was  
 yet his good pleasure, to haue continued,  
 and that vnto the end, this manner of in-  
 structing and teaching his Church, by the  
 ministerie of men, which order men them  
 selues did require and chose: in so much,  
 that when God him selfe sent Iesus Christ  
 his sonne, to preach the Gospell, he ap-  
 pointed him, to take vpon him, not the na-  
 ture of Angels, but the seede of Abraham,  
 that he might be like vnto vs in all things,  
 yet without sinne. And Christ him selfe as-  
 cending to heauen, committed vnto his A-  
 postles (who were men as we) the office &  
 charge to teach vs. And since that time,  
 this order hath continued, and is common  
 and ordinarie in the Church, and can not  
 be separated from the Church, to wit, that  
 God doth teach vs, by the ministerie of  
 men, as by his instruments, which are most  
 profitable, familiar and easie to vs. The Eu-  
 nuch of Candace Queene of the Ethiopi-  
 ans, read in his chariot the holie scriptures:  
 and no doubt, the Lorde could verie well  
 haue instructed him, in the mysteries of  
 faith,

Mark. i. 38.  
 Heb. 2. 16.

Act. 14. 15.

Act. 8. 27.  
 &c.



faith, by the secrete vertue and power of his holie spirit, but yet he delighted rather to haue it done by y<sup>e</sup> ministerie of Phillip, & liked better therof. Cornelius y<sup>e</sup> Centurion, to the end he might be more fully instructed in the knowledge of the Gospel, was sent backe (as it were) from the Angell to Saint Peter : *He shall tell thee* (saith the Angel) *what thou oughtest to doe.* Yea Saint Paul him selfe, although that the Lord had spoken vnto him with his owne mouth, was yet notwithstanding sent backe (as it were) to Ananias, that he might be instructed, and receiue the holie Ghost, and be baptised. Wherefore they that doe cast from them, or disallowe the ministerie of the Church, hanging vpon, and looking for Angelicall and diuine reuelations, to instruct them, doe not onely deceiue them selues, but also violate and breake the order, which GOD hath established in his Church, for our saluation. Act. 10. 1. 2.  
&c.

Now there remaineth, to see and know howe much we ought to deferre and giue to the ministerie, for if they be deceiued which despise it, and do not their duetie in that behalfe which they ought, they are

deceiued also, which attribute or giue ouer much vnto it. Wherefore we say, that we ought not to giue to it, either more or lesse, than that which belongeth thereto, & that as it is good reason that the authoritie and credite thereof, should be reserued vnto it selfe safe and sound, so we ought to take good heede of this, that we pull not from God the honour which is due vnto him. For this purpose and point, we must diligently obserue and marke this distinction.

Sometimes man is compared with God, when the minister is mentioned or spoken of, and then it is saide, that he is not able to doe any thing at all, and that his labour or worke is altogether vnprofitable. As whē  
 1. Cor. 3. 7. Saint Paul saith: *Neither is he that planteth, any thing, neither is he that watereth, but God that giueth the increase.* For what can man haue in himself, if he would enter into this, to part or diuide a matter betwene God & him selfe? we must therefore take heede of this, not so much as once to thinke, that the vertue and power of the holie Ghost, should be tied and bound to the ministerie of men, as though without it God could not worke in mens hearts, euen

as shall please him selfe, as we see that they of the Romish church suppose and thinke, as appeareth in this, that they spare not to affirme, y<sup>e</sup> if a childe dye without baptisme administred by man, it can not be saued: & on the other side, that they which receiue y<sup>e</sup> outward signes from y<sup>e</sup> ministers handes, receiue by and by the grace of God, which is tied to these signes. But God saith by his Prophetes, *That it belongeth to him, to write his lawe in mens hartes, to take away from them their stonie heartes, and to giue them heartes of flesh, to renue within them a newe spirite, to put his feare in their heartes, that they should not depart from him.* Shortly: *That it is he alone, to whome it belongeth to pardon sinnes, and to saue.* And we heare that which Saint Paule saith, *That it appertaineth to GOD, to giue the increase to that which the ministers plant and water:* And Iesus: *That none can come vnto him, except his father drawe him.*

Iere. 31. 33.

Ezech. 11. 19

Iere. 32. 40.

Isai. 43. 25.

Luk. 5. 21.

1. Cor. 3. 7.

Ioh. 6. 44. 65

Sometimes also the scripture speaketh of man, without comparing God and him together, and then, in respect that God vseth his ministerie, to accomplish his own worke by, that is attributed to him, which is proper and peculiar to God. As when it is saide, that the ministers *plant and builde*

1. Cor. 3. 6.

1. Cor. 3. 6.

Philemō 10.

Luk. 1. 16.

Ioh. 20. 23.

Iude 1. 23.

Churches, that they *beget men*, and *winne them to God*, that they *turne mens heartes*, that they *remit and retaine sinnes*, that they *saue*. All this must be vnderstoode in that they are the instrumentes, and as it were the hande of GOD, to bring all these thinges to passe by : for then the question is not , of that whiche man doeth by his owne vertue and power, but of that which God worketh by the hande and ministerie of man. Wherefore God is alwayes the efficient or working cause of our saluation, and man, together with the worde of GOD, which he propoundeth and preacheth vnto vs, is nothing else, but the instrument and minister, wherewith GOD serueth him selfe, or which he vseth for the performauce of so excellent a worke. Wherevpon it followeth, that they which despise and reiect the ministerie which God hath ordained, doe despise and reiect God him selfe. For this cause Iesus Christ saith: *He that beareth you beareth me, and he that despiseth you despiseth me, and he that despiseth me, despiseth him that sent me.* And Saint Paule writing to the Corinthians, declareth right well, in what authoritie, reuerence, and account, we ought to haue the

the ministerie of the worde, when he saith,  
*That GOD hath committed vnto the Pastors* 2. Cor. 5. 18.  
*and ministers of the Church, the embassage or*  
*ministerie of reconciliation.* And writing to  
the Thessalonians : *We thanke God without* 1. Thess. 2. 13  
*ceasing, that when ye receiued of vs the worde*  
*of the preaching of God, ye receiued it, not as*  
*the word of man, but (as it is indeede) the word*  
*of God, which also worketh in you that beleene.*  
It is for the verie selfe same reason, that  
speaking vnto the Romanes of the worde  
preached by the ministers, he saith : *That* Rom. 1. 16.  
*the Gospell is the power of God to saluation, to*  
*all that beleene.* And to the Corinthians, 1. Cor. 1. 18.  
*that Though the worde or preaching of the*  
*crosse be to them, that perish foolishnesse, yet it*  
*ceaseth not to be the power of GOD to vs*  
*which obtaine saluation .* Nowe the prea-  
ching of the worde is so called by Saint  
Paule, bicause it is the powerfull and ef-  
fectuall instrument, which GOD vseth to  
saue vs. And for this cause, it is called also  
by Ifaiah, *The arme of the Lord.* Isai. 53. 1.

In summe, we ought diligently to take  
heede to, and to regard that which S. Paule 1. Cor. 3. 9.  
saith vnto the Corinthians: *We together are*  
*Gods laborers, ye are Gods husbandrie, and*

*Gods building*: in so much that we alwayes set before vs two things, when the question or dispute shall be, touching the ministerie: that is to say, on the one side, the minister that shall speake and preach vnto vs, and minister the sacrament vnto vs: and on the other side God, who worketh inwardly in our heartes, and indeede accomplisheth and fulfilleth in vs, that which the minister speaketh vnto vs, and doth outwardly represent and shewe vnto vs. As we haue a notable example thereof in the sixteenth of the Actes, where it is said: that

AG. 16. 14. *as Saint Paul preached the word of God to Lydia, a seller of purple, God was he alone which opened her heart, that she attained vnto, and understood the things which S. Paul spake.*

## CHAP. XI.

*Of the holinesse of the Church.*

I haue seene & heard heretofore, that the Church is the companie of faithfull people, which is also called the communion or fellowshippe of the Saintes and holie ones. The Church



Churche therefore is holye, because it is compacted or made of saintes or holy ones. but here we must marke foure pointes.

The first is, howe and in what sense, we are called Saintes or holy ones. It is not as the idiots or ignorant people vnderstande it, who by saintes, meane none other, but those which are already dead, & so canonised by the Pope, or else the priestes and Friers, clad in white, or blacke, & girded with a rope. But by saintes wee vnderstande them, who being elected from before all euerlastingnesse of time, are in their time (that is to say, in the time which God hath appointed the, before the foundations of the worlde were laide) sanctified by God, through Iesus Christe, and cloathed with true faith. Nowe such are all true Christians and faithfull people.

The seconde: that it is not of our selues that we are Saintes, or holy ones, neither of our owne nature, for by our owne nature all wee are altogether corrupted, and *the children of wrath.* But we are saintes, because Iesus Christ hath sanctified vs, as he him selfe saith in Saint Iohn, *For their sakes I sanctifie my selfe, that they also may be*

*Psa. 51. 5. &c  
Gen. 8. 21.*

*Rom. 8. 6.  
&c.*

*Ephe. 2. 3.  
Iohn. 17. 19.*

Rom. 7. 4.

Ephe. 5. 25.  
26. 27.

*sanctified through the trueth.* Nowe he hath sanctified vs by y<sup>e</sup> vertue and power of his holy spirite, which by reason of this effect is called *the spirite of sanctification.* And this is that which S. Paul meaneth, when he saith, that *Iesus Christ hath redeemed his Church, and hath sanctified it, that hee might make it vnto him selfe, a glorious Church.*

2. Cor. 1.

1. Cor. 6. 9.  
10. 11.

Nowe this sanctification or holinesse, is brought to passe, first by the imputation or account of Christes righteousnesse vnto vs, for he was giuen vnto vs by the father, to be our sanctification. Secondly by the purging or cleansing of our filthinesses, that is to say, by the forgiuenesse of our sinnes in the bloude of Iesus Christe, as Saint Paul declarerh it in the Corinthians when he saith, *Bee not deceived, neither fornicators, nor idolaters, nor adulterers, nor wantons, nor buggerers, nor theeues, nor conetons, nor drunkardes, nor railers, nor extortioners, shall inherite the kingdome of God, and such were some of you, but ye are washed, but yee are sanctified, but yee are iustified, in the name of the Lorde Iesus, and by the spirue of our God.* And indeede Saint Paule in an other place sheweth, that filthinesse

is opposed and set againste sanctification and holinesse, when hee saith to the Romanes: *As you haue giuen your members* Rom. 6. 19.  
*seruantes to uncleannesse and iniquitie, to committe iniquitie: so nowe giue your members seruantes unto righteousnesse in holines.*  
 Also to the Theſſalonians, *G O D hath not called vs unto uncleannesse, but unto holinesse.* 1. Theſſ. 4. 7.

The thirde poynt is, That the holines of the Church is not at any time perfecte, so long as shee trauelleth and fighteth in this worlde: whiche maior I prooue thus.

First, if the Church were without spot in this worlde, in vaine hath our Sauour Christe taught it alwayes to pray, *forgiue vs our trespasses, and finnes,* But the Lorde Matth. 6. 12.  
 Iesus hath not without good cause giuen vs such doctrine and instruction, wherefore it followeth that the Church, is not in this worlde without spotte, yea rather that shee hath continuall neede alwayes for to praye vnto G O D, that shee may bee more and more sanctified and obteyne the forgiuenesse of all her finnes.

Secondly, those which are with out spot  
 or

and wrinkle, haue nothing to doe with any washing, because they haue no neede thereof. But the faithfull although they be washed, haue notwithstanding need yet of washing still, as Iesus Christe himselfe declareth it vnto vs, when hee saith, *Hee that is washed, needeth not saue to washe his feete.* For by the washing of the feete, hee meaneth a continuall sanctification. It followeth then that the faithful are not in this world without spot.

John. 13. 10.

1. Cor. 1. 2.

Thirdly, Saint Paul ceaseth not, to adorne and bewtifie the Corinthians, with the title of the Church, who notwithstanding greuously abused the holy supper of the Lorde, and had amongst them, diuisions, and partakinges, which are not smal faultes, yea indeede they were in doubt also, touching the resurrectiō of the dead.

Galat. 1. 2.

Also he nameth the assembly of the Galatians, the Church, although y poore people were deceaued by false Prophetes, and caried away to an other Gospell, contrarie vnto that, which hee had preached vnto them. These places doe manifestly declare that the Church is neuer so pure and perfect in this world, but that it hath always need to be more & more purged & sancti-

sanctified. which thing S. Paul sheweth yet more plainly, & openly, whē he writeth vnto the Thessalonians. For he calleth the Church, and yet he prayeth vnto God <sup>1. Thes. 1. 2.</sup> for them, *that he would sanctifie the through* <sup>2. Thes. 5. 23</sup> *out.*

True it is that the Nouatians, Donatistes, and Anabaptistes ( who doe not agree with vs, in this point ) are not without their replies. For first, they alledge vnto vs that which S. Paul writeth vnto the Ephesians : *That Iesus Christ gaue himselfe* <sup>Ephe. 5. 25.</sup> *for his Church, that he might sanctifie it, and* <sup>26. 27.</sup> *cleanse it, that he might make it vnto himselfe a glorious Church, not hauing spot or wrinkle, but that it shoulde be holy & without blame.*

But wee want not an aunswere also. Saint Paul considereth the Church not in her selfe, but in Iesus Christe her heade, which shee taketh holde of by faith : So shee is saide to bee without wrinkle and vnblameable, by reason, not of her owne righteousness, but of Iesus Christes righteousness, whereof shee is made partaker, because it pleased God to impute and reckon the same vnto her: for which cause also, it is in an other place, *that Iesus Christe* <sup>1. Cor. 1. 30.</sup> *is made of God the father vnto vs, wisdom,*  
*right.*

*righteousnesse, sanctification and redemption.*

Augu. lib. de  
nuptiis &  
Concupisc.  
cap. 34.

Moreouer wee might say, that Saint Paul speaketh of sanctification or holinesse promised, and which is not yet fully accomplished, as though he called & saide the Church to bee without spot, not that it is so here belowe on the earth, but because that one day it shall so bee aboue in heauen. And after this sorte Saint Augustine vnderstandeth it. *Iesus Christ (saith hee) cleanseth his Church by the washing of Christians, to make it vnto himselfe, without spot or wrinckle, not in this world, but in the world to come.*

They alledge moreouer that which Saint Iohn saith: *whosoener is borne of God sinneth not.*

Wherevnto I aunswere by a distinction. Those that are borne of God, that is to say the faithfull, sinne not, that is to say, serue not sinne, or rather sinne doth not raigne in them, because they do withdraw themselues, as much as they can, or are inabled, from sinne, and with all their heart giue themselues to holinesse of life, that they may glorifie God. And in this sense Saint Iohn taketh it and speaketh it. Againe they y are borne of God, sinne: that  
is



is to say, can not liue so holily, but that oftentimes they stumble and fall into sins. For although they be sanctified, yet for all that, by reason of the reliques and remnautes of nature corrupted, which yet resteth and remaineth in them, euery day they turne aside from the righte waye, and sinne. In this sense S. Iohn ment not that which he saith, y<sup>e</sup> whosoever is borne of God sinneth not, for so he should speak against him selfe, hauing before saide, *If we say we haue no sinne, wee deceiue our selues, and trueth is not in vs, yea wee make God a lyer, and his worde is not in vs.* So it is then, that though there seeme to bee some contrarietie betweene these two, to say, that we are sinners, and sainctes both together, yet all agreeth together verie well for euerie man if we consider him in his owne nature, according to which he is called the childe of wrath, he is a sinner worthie of death, and eternall damnation: but if we consider him in Iesus Christ, as a Christian and faythfull man, hee is holy, so that he sinneth not, that is to say, serueth not sinne, and his imperfections are hidden and couered, because that they are not imputed vnto him, and moreouer the Lorde  
Iesus

1. Ioh. 1. 8. 10

Iesus maketh him partaker of his righteousness. And so being a sinner in respect of his owne nature, he is notwithstanding reputed and accounted holy & iust before God.

But that which we haue hitherto spoken, toucheth or concerneth the members of the Church particularlie. Wee may also well say, touching the Church considered in her owne bodie, that it shall neuer here be purged from al filthineses, because y<sup>e</sup> so long as shee shall bee on earth, there shall be in her wicked ones mingled with good ones. Which thing Iesus Christ hath declared in the Gospell, by two similitudes.

Matth. 13.  
24. 25. &c.

In the first he saith: *that the kingdome of heauen, that is to say, y<sup>e</sup> Church, is like vnto a man, which sowed good seede in his feeld, but while men slept, there came his enemy & sowed tares amongst the wheate, and went his way. And when the blade was sprong vp, and had brought forth fruit, then appeared the tares also. Then came the seruantes of the householde, and saide vnto him, Master sowedst thou not &c. and woulde presently haue gone and gathered them vp, but the Lorde woulde not suffer them, least while they went about to gather the tares, they pluc-*

plucked vp also with them the wheate. Therefore he willed that they might both growe together, vntill the haruest, and in the time of haruest, the reapers shall gather the tares, and binde them in sheaues to burne them, but they shal gather the good corne into the Lords barne. Afterwards, he expoundeth the saide similitude, saying :

*He that soweth the good seede is the sonne of* Matt. 13. 37  
*man, and the field is the world, the good seede* &c.

*are the children of the kingdome, the tares are the children of the wicked, and the enimic that soweth them is the diuell, the harvest is the end of the world, and the reapers be the angels. As then (saith he) the tares are gathered and burned in the fire, so shall it be in the end of the world. The sonne of man shall send forth his Angels, and they shall gather out of his kingdome all things that offend, and them which do iniquitie, and shall cast them into a fornace of fire, there shall be wayling & gnashing of teeth. Then shall the iust men shine as the sunne in the kingdome of their father.*

*In the second similitude he saith, That* Matt. 13. 47  
*the kingdome of heauen is like vnto a drave* 48.  
*net cast into the sea, that gathereth of all kinde of things: which when it is full the fishers draw to land on the shoare, and put the good by them*

N.

selues

*selues into their vessels, and cast the bad away.*

And afterwarde he giueth the exposition thereof: *So shall it be (saith he) at the end of the world: The Angels shall goe forth, and seuer the wicked from amongst the iust, and shall cast them into a fornace of fire, where shall be wayling and gnashing of teeth.*

Matt. 13. 49.  
50.

By these two similitudes Iesus Christe verie plainely expresseth, what shall be the visible state and condition of the Church, so long as it shal be on earth: that is to say, that the wicked shal continually be mingled therein with the good, and that in such sorte, as the tares are amongst the good wheate in the fieldes, and as euill fishes are mingled with the good in the sea. whereof followeth that which we haue saide before in the third Chapter, to wit, that all they which are in the Church, are not for al that of the Church.

And indeede, experience hath in all ages shewed the same vnto vs, and maketh vs to behold the same as yet euē every day. Cain was the first that defiled the Church of GOD, although he offered sacrifices in outward shewe as his iust brother Abel did. Noah preached vnto those of his time. and continuing his exercise a long season,  
(some

Gen. 4. 3.  
&c.

(some thinke fixe score yeares) hardly  
 would his owne houtholde beleue his  
 worde, so that GOD destroying all the  
 worlde by the flood, onely eight persons  
 of the foresaide Noahs houtholde, were re-  
 serued by the meane of the Arke. And e-  
 uen yet of those eight persons, with whom  
 GOD had made a newe couenaut, tou-  
 ching the establisshing againe of his Chur-  
 che: Ham, in his time verie manifestly de-  
 clared his hypocrisie: Amongest the  
 twelue Apostles, Iudas is found a traitor,  
 and vnfaithfull: Amongest the seuen Dea-  
 cons, one Nicholas was an heretike, at the  
 least if that be true that this Nicholas, was  
 one of the seuen Deacons, as Clemens, A-  
 lexandrinus and Eusebius certainly af-  
 firme it, S. Iohn speaking of Antichristes,  
 wherewith the Church was in his time  
 troubled and tormented, saith: *They went  
 out from vs, but they were not of vs, for if  
 they had bene of vs, they would haue con-  
 tinued with vs.* And what at this day?  
 Howe many hypocrites and great mun-  
 grell mastifes, are found at this day in the  
 outward Church, and are suffered therein?  
 Certainly, there are verie many which  
 are acknowledged and allowed for mem-

Gene. 7. 1.  
&c.

Gene. 9. 22.

Matt. 27. 3.  
&c.

Act. 1. 16. 17.

&c.  
Reue. 2. 6.

Clemens  
 Strom. lib. 3.  
 Euseb. hist.  
 eccles. lib. 3.  
 cap. 29.

1. Ioh. 2. 19.

bers of the Church, of whome GOD (who beholdeth all mens heartes) doth in the meane season iudge otherwise. Wherefore the Church euen in this respect, is not at any time in the world without wrinkle.

The fourth point, which we must note here, is, that our sanctification, is not performed or wrought all at one time, but there are three degrees or steppes thereof, to the end that it may be perfect.

The first degree is during this life, when that our Lorde Iesus Christ giueth vs his holy spirite, thereby to resist and withstande, the world, the diuell, sinne, and our owne flesh, to the end that we may loue good thinges, and hate euill. Herevnto may be applyed that which Saint Paule speaketh of him selfe, writing vnto the Romanes, in the seueneth Chapter, verse 22. 23.

Rom. 7. 22.  
23. &c.

The second is after this life, when the soule enioieth the presence of Iesus Christ, giuing it selfe vnto all holinesse, but our other part (that is the bodie) resting it selfe in the dust, without being able to applie it selfe, vnto any thing, to sanctifie the name of God by.

The



The thirde shall be after the last iudgement, when being perfectly ioyned with Iesus Christe our head, we shall beholde God, euen as he is, who shall all in all, and that after such manner and sorte as Saint Paule saith, that *Christe is made of God vnto vs, wisdom, righteousness, sanctification, and redemption.* Therefore when that our Lord Iesus Christ shall so worke in vs, that there shal be no spot, *but that our verie bodies shal be fashioned like vnto his glorious bodye, and we shall be like vnto him,* then truely shall our sanctification be accomplished, and made perfect, which nowe is but as it were begunne in vs.

1. Cor. 1. 30.

Philip. 3. 21.

1. Ioh. 3. 2.

CHAP. XII.

*Whether the Church may erre or no.*



His question, to wit, whether the Church can erre, hath bene diuers times tossed and handled, for the opening & vnfoldng whereof, we must firste strue to knowe, after what maner, or in what sense, the word Church is here to be taken: I meane, whether we

must vnderstand this of the Catholike and vniuersall Church, or else of the particular Churches . But the controuersie is not in my iudgement, of the Catholike Church: for we all agree herein, that she can not erre as touching faith. And indeede howe should she erre, seeing that following Iesus Christ her head and her husband, she walketh not in darkenesse, but in the light of life? On the other side, it is impossible, that all faithfull people vniuersally, euen from the first vnto the last, should fall into errour, for there haue bene alwayes some preferred, through the goodnesse and grace of GOD, by whome trueth it selfe, through other mens naughtinesse, brought as it were to nothing, or at the least destituted and forsaken, hath yet notwithstanding bene restored to her former force, and is yet still maintained and preferred . Wherefore this question is touching a particular Church . Touching which it seemeth good vnto vs, in the first place to heare the iudgement and reasons, of the Romish Catholikes, vpon this that they affirme, that the Church so taken can not erre, following herein the Nouatians, Donatistes, and other heretikes . And afterwards,

wardes, we will shewe foorth, and put downe, our aduise and reasons, to proue the contrarie.

The Romish Catholikes thinke, that the Church can not erre, although she doe and appoint any thing without the worde of GOD, for being guided by the holie Ghost, she may goe and walke without the order and direction of the word, and although she goe and walke, yet she can not erre, or goe astray. But they separate that which ought alwayes to remaine and abide ioyned together, for if the Church followe not the word of God, it is impossible to keepe her from error, as on the other side, if she followe it, therein she doth well, and can not erre. The reasons wherby they would perswade men, that the Church can not erre, are these following.

The first is this : Iesus Christ doeth not at any time forsake his Church, which is his spouse or wife. Wherefore it followeth, that it can not erre.

I aunswere by a distinction : So farre forth, as the Church foloweth Iesus Christ, it can not be forsaken of him, and can not erre : but in as much, as it liuing in the world, doth stray from Christ, and goeth

aside from Gods commaundements, it is forsaken of him and doth erre.

The second reason : The Church is called *1. Tim. 3. 15.* *The pillar and ground of truth.* Wherefore it can not erre.

I answered, that there is in this argument a double error, the one touching the word Church. For Saint Paule meaneth the Catholike Church, & not any particular one. The other is concerning the meaning of the Apostle. For he calleth the Church, the pillar and ground of truth, not that it is so simplie and indeede of it selfe, but in respect of vs, bicause that the trueth of God, hath not place in the world, saue onely in the Church. For as much therfore as God maintaineth his trueth amongst men, and maketh it alwayes to goe it right course, by the ministerie of the Church, therefore is the Church called the pillar and ground of the truth. To be short, bicause that God him selfe commeth not downe from heauen, and doth not euerie day send his Angels, to maintaine his trueth among me, & to publish it to y world, but vseth the ministerie of the Church, for this effect, that is to say, the preaching of the word, for this cause it is called the columnne or pillar of truth,

Chrysost. in  
3. cap. 1. ad  
Timothę.

trueth, because that by the preaching of the worde, it is reteined amongst men, & countergerded, to the ende that it decaie not or perish from the memory or remembrance of men.

The thirde reason : The Church is gouerned and guided by the holy ghoste: how then can it erre?

I aunswere : that so farre foorth, as the Church is gouerned by the holy ghost, suffering it selfe to bee guided by him and obeyeth him, shee can not erre, but if shee doe the contrarie, she may erre and doeth erre.

The fourth reason. In the kingdome of heauen no error can haue any place. For Matth. 23. 24. 16. 19. trueth reigneth therein, but the Church is the kingdome of heauen : it followeth then, that in the Church no error can haue place.

All this is true of the Catholike Church, yea and of particular Churches also, so far foorth as they shew themselues to be the kingdome of heauen, and not the kingdome of this worlde, and of the fleshe: that is to say, so farre foorth as they are assemblies subiect in al things to Iesus Christ the king of heauen, But were is that parti-

cular Church so obedient to Iesus Christ the king of heauen, y<sup>e</sup> it erreth not, & faileth not, in any points & particular duties.

The fifth reason: Councelles cannot erre, but the Church consisteth of Councells, therefore the Church cannot erre.

This Syllogisme pretendeth and labourereth to proue an vncertayne thing, by another thing, yet more vncertayne. For many examples doe plainely testifie, that the Councelles may erre, as indeede they haue oftentimes erred. And touching the first: the Councell that Ahab assembled, of foure hundred prophets, did not it erre? It is written that they being come to this wicked king to flatter him, Sathan was sent out, by and from God, to be a lying spirite in their mouths: so al of them, with one consent, condemned the trueth: Michaiah alone withstanding them, who was reprobued as an heretike, beaten & put into prison.

1.kings. 22.  
6.&c.

The Councell which the high priestes and Pharisees assembled in Ierusalem against Iesus Christ, did not it erre? wee see how they condemned Iesus Christ, & litle regarded: yea much dispised his doctrine.

Iohn. 11. 47.

And what shall wee say of the Councels



celles and Synods, which were helde & kepte after the death of the Apostles, euen vnto our age, whereof some haue reproued and vndone that, which was established and done by others: for of necessitie either the one or the other haue erred, they beeing repugnant and contrarie one of them to an other. Examples hereof.

The Councell of Carthage (in which the Saint Cyprian was president) did decree, that those which were baptised by heretikes, shoulde bee baptised agayne. Which decree was broken and ouerthrowen, by an other Councell of Carthage holden after.

Con. Carthag.

Concil. Carthag.

The seconde Synode of Ephesus, consented to Eutyches his error, and imbraced the same and receiued it, in this, that hee confessed in Iesus Christ, but one only nature, that is to saye, the diuine nature: which error was afterwarde confuted and caste downe to the grounde, by the generall Councell of Chalcedonia.

Synod. Eph.

Conc. Chalcedo.

The Councell of Constantinople, called by the Emperor Leo, about nine hundred yeares agoe, ordeyned, that men should throw down & breake in peeces, al the

Conci. Constant.

Con. Nicens.

the images that were in Churches : which ordinance, the Councell assembled at Nice, by the commaundement of Irene, the Emperors mother, was immediately after broken and cracked, and commaundement giuen, that Images shoulde be set vp againe.

Con. Neoces.

Con. Maien.

Con. Car-

thag. 1.

The Council of Neocesaria, and of Maience, & the second Council of Carthage, did forbid mariage to the Ministers and Elders of the Church : The Councell of Nice decreed the contrarie, permitting ministers to marie.

Con. Braca.

Con. Tole. 3

Con. Roman

The Councell Bracara, did pronounce curse against those, that abstiened from eating fleshe: and this decree was confirmed by the thirde councell of Toletum, but the councell of Rome ordeined the contrarie, forbidding the vse of the fleshe vpon certaine dayes of the yeare.

August. lib.

2. de Baptis.

contra Do-

natist. cap. 3

To be short, S. Augustine plainly declareth, y<sup>e</sup> which I speake, to wit, that cōcels may erre. for hee expressly saith, that the letters and Epistles of particular Bishoppes are corrected by prouinciall Councils, and the prouinciall Councils, by vniuersall : and the former vniuersall Councils annihilated, and disanulled by the

the latter, when by some certaine experience of thinges, that which before was secrete, is opened, and that which was hiddē, is made euident and plaine: neither shall it stād thē in any steed at al, to say, y any this place of Augustine ought to be vnderstod of outwarde and indifferent thinges, for Saint Augustine disputeth there of a point of doctrine, that is to say, of the opinion of Saint Cyprian, & of the Councell of Affrica, touching rebaptisation or baptising againe.

Now then in so great diuersitie, & gain-saying one of an other, what shall we say? To which Councell shall we giue greater faith and credit? for this we perceauē clearly and plainely, that they thus crossing and contrarying one an other, did not all consent and speake, according to the truth: & that therefore wee must of necessitie conclude, that some of them haue erred, and that by their false and erronious determinations, they haue degenerated and gone astray, from the right way of the word of God.

Certainly it is verie meet and requisite, that we should be wise and verie well aduised, when the question is, either to set  
out

*An admonition touching Councels and Synods.*

out, or to receiue that, which shall bee determined by councells and Synods. For it is altogether manifeste and plaine, that Councels and Synodes may be deceiued. And therefore as touching their decrees and determinations, this is that wee haue to say, that we must bring the weight of them, and make it subiecte to the balance, that is to say, we must try and examine the by the worde of GOD, which is indeede the balance, whervnto not onely men are subiect, but *also the Angels*, as Saint Paul teacheth in his Epistle to the Galathians.

Gala. i. 8.

Wherefore whatsoeuer wee shall finde in them, conformable, and agreeable, to the proportion of faith, and agreeing with the authoritie of the holy Scriptures, wee ought to receiue the same without any scruple or doubt. But if they propound vnto vs, and set out, things contrarie to that, we ought, and we may without any difficultie or daunger, reiecte and refuse them, as suspected and dangerous doctrines. For as Saint Ierome hath sometimes saide, *we ought not to followe the errors of our fathers and predecessors, but the authoritie of the scriptures, and the commandement of God: who teacheth vs.* Where-

Hierom. in 9  
cap. Ierem.

Upon also Gerson, and Panormitan haue concluded, that in matters which concerne faith, the Pope and his Bishoppes, may not determine and decree any thing, against the worde of God: and that if a generall Councell should come so farre, as to decline, and goe aside, either through malice, or through ignoraunce of the Gospell, a simple man alleadging in that coucell the worde of G O D, ought rather to bee hearde and yealded vnto then all they.

Gerson. par.  
1. de exam.  
doctrin.  
Abbas Pa-  
normita. B.  
pist. de electi  
one & elect.  
potest. cap. 5

Let vs enter or come nowe to our aduise, and let vs bring forth and alledge our reasons to prooue that the Church may erre.

The first reason is this: That great companie of the people of Israel, which was in the wildernesse, with whome G O D had made a couenant, and had made them bounde vnto him, by an infinite number of benefites and good turnes, and had giuen vnto them sacramentes, and ceremonies, which were, as it were visible signes of his grace, y great company I say, was a verie goodly & a verie excellent Church. But they were vilely deceaued and erred sowly, when forsaking the commaundement

ment, they made vnto themselves a golden calfe offering and giuing vnto it, that honour which was due to God alone, yea and Aaron himselfe the high priest, did not so constantly and boldly withstande them as he ought, but rather consented thereto indeede, wherefore it followeth, that the Church may erre and be deceiued.

The seconde reason: The Church in old time did offer and giue the holy supper, to litle infants, staying and grounding themselves, vpon the place of Saint Iohn, *Ex-*  
*John. 9. 53.* *cept yee eate the fleshe of the sonne of Man, & drinke his blond, ye haue no life in you.* And this custome was in vse in y<sup>e</sup> time of Pope Innocent, Saint Cyprian and Saint Augustine, as it appeareth by their writings. But nowe this is not any more vsed, for children which can not prooue and examine themselves, are not at this day receiued to the partaking of the sacrament. Wherefore the Church in olde time hath erred, or else it erreth now. But if we wold answere, that the Church hath power and authoritie to chaunge such customes and manners: I reple to the contrarie: for now the question is not here, of a thing indifferent in the vse, but of the word of God, which



which is alwayes constant, and not subiect to any change, as to say, that to day it hath one sense and vnderstanding, and to morrowe an other, wherefore if the place of S. Iohn, commaund to giue the supper to little infantes of necessitie, as the forenamed auncient fathers, haue vnderstood and expounded the same, the Church hath done well in time heretofore, to followe that commaundement, and at this time it erreth, in not folowing it any longer. Or else if y<sup>e</sup> said place, be not to be referred properly vnto the holy supper, neither commandeth to distribute and giue the sacrament to infants: but it is of necessitie required, that he to whome we must administer the saide sacrament, haue knowledge to *trie &* *examine him selfe*, according to S. Pauls doctrine, as in deede this is the pure and only trueth: it followeth then, that the Church hath in former time erred, to admit little infants to the holie supper, and that at this day it doth well to practise the contrarie.

The third reason: If the Church could not erre, Saint Paul had without cause feared, *least the Corinthians* (whome he calleth *a Church*) *should through the subtiltie of the serpent be corrupted, and turned away from* *the*

1. Cor. I. 2.

1. Cor. II. 28

2. Cor. II. 3.

O.

the

Gala. 1. 2.

*the simplicitie that is in Christ.* And indeede, in vaine should he haue called the assemblies of the Corinthians and Galathians, *Churches*, which yet notwithstanding erred in doctrine, in faith, in manners, and in life. But Saint Paule did nothing of al this, without cause, or in vaine, otherwise Saint Paule himselfe should haue bene deceiued. wherefore it followeth, that the Church may erre.

Matt. 6. 12.

The fourth reason: Those that can not erre, haue no neede of the forgiuenesse of sinnes: but the Church hath neede of the forgiuenesse of sinnes, for Iesus Christ giuing it a forme of praier, hath commanded it, to demaund & aske of GOD, *forgiuenesse of their sinnes.* Wherefore it foloweth, that the Church may erre,

The fifth reason. The Church which was in olde time in Ierusalem, was oftentimes reprobued of error, by the Prophetes, which thing declareth, that the Church is not in this world, without will and deede to erre. But to the end I may not be ouerlong, in recyting by peecemeale, and as it were one by one, all the sentences, which make mention of the falles of the Church, let men reade that, which is written there-  
of

of in these places.

Touching the corruption of the Church, see *Isaiah* 1. verse 21. to the 24. verse. *Isaiah*.  
*Isaiah* 3. ver. 8. 9. *Isaiah* 5. 13. *Isaiah*. 30. ver.  
9. to the 13. ver. *Isaiah* 59. ver. 2. vnto the  
17. ver. *Isai*. 64. ver. 6. 7. *Iere*. 2. ver. 5. to the *Jeremiah*.  
end of the Chap. *Iere*. 3. ver. 2. 3. 20. *Iere*.  
4. ver. 22. *Jeremiah* 5. ver. 1. vnto the 15.  
ver. and afterwards from the 19. ver. to the  
end of the Chapter. *Iere*. 6. ver. 7. vnto the  
11. ver. *Jeremiah* 8. ver. 4. vnto the 11. ver.  
*Jeremiah* 9. ver. 3. vnto the 17. ver. *Jeremi-*  
*ah* 13. ver. 10. vnto the 15. ver. *Jeremiah*  
22. euen vnto the end. *Jeremiah* 16. ver. 11.  
12. *Jeremiah* 18. ver. 13. vnto the 18. ver.  
*Ezechiel* 5. ver. 6. vnto the 12. ver. *Ezechiel*.  
22. ver. 3. vnto the end of the Chapter. *Eze-*  
*chiel* 33. ver. 24. vnto the 30. ver. *Deute-* *Deuteron*.  
*ronomie* 32. ver. 5. 6. 32. 33.

Touching the ingratitude and vnthank-  
fulnesse of the Church, see *Isaiah* 1. ver. 2. 5. *Isaiah*.  
*Isaiah* 5. ver. 47. *Isaiah* 43. ver. 21. vnto the  
end of the chapter. *Isaiah* 17. ver. 10. 11. *Isai-*  
*ah* 63. ver. 9. 10. *Jeremiah* 2. ver. 6. 9. 21. 22. *Jeremiah*.  
*Jeremiah* 12. ver. 7. *Ezechiel* 16. ver. 15. vn- *Ezechiel*.  
to the 24. ver. *Zechariah* 11. ver. 8. vnto the *Zechariah*.  
end of the Chapter. *Deuteronomie* 32. *Deuteron*.  
ver. 15. 18. 23. *Hosea* 12. ver. 1. 9. *Hosea* 13. *Hosea*.

ver. 6. Malachie 1. ver. 2. 8.

- Touching the obstinacie and rebellion  
of the Church, see *Isaiah* 1. ver. 5. vnto the  
7. ver. *Isaiah* 6. ver. 9. 10. *Isaiah* 8. ver. 10. 11.  
13. 16. *Isaiah* 26. ver. 10. 11. *Isaiah* 28. ver. 9.  
12. 13. *Isaiah* 30. ver. 9. 15. *Isaiah* 42. ver. 19.  
20. *Isaiah* 48. ver. 4. *Isaiah* 65. ver. 11. *Iere-*  
*miah* 2. ver. 24. 29. vnto the 33. ver. *Iere-*  
*miah* 5. ver. 3. vnto the 8. ver. and ver. 20. of  
y<sup>e</sup> same Chap. vnto ver. 25. *Jeremiah* 6. ver.  
10. in euerie verse almost vnto the end of  
the Chapter. *Jeremiah* 7. ver. 24. vnto the  
28. ver. *Jeremiah* 8. ver. 4. vnto ver. 8. *Iere-*  
*miah* 17. ver. 1. 23. *Jeremiah* 10. ver. 11. 15.  
*Jeremiah* 25. ver. 4. 8. *Jeremiah* 29. ver. 17.  
20. *Jeremiah* 35. ver. 13. 16. *Jeremiah* 43.  
ver. 2. *Jeremiah* 44. ver. 7. 10. 11. 16. 20. *Eze-*  
*chiel* 2. ver. 3. vnto the end of the Chapter.  
*Ezechiel* 3. ver. 5. 10. 26. 27. *Ezechiel* 4.  
ver. 3. *Ezechiel* 12. ver. 2. *Hosea* 4 through-  
out the whole Chapter. *Hosea* 5. ver. 4. *A-*  
*mos* 4. ver. 6. vnto the end of the Chapter.  
*Zephaniah* 3. ver. 5. *Zechariah* 7. ver. 11. vn-  
to the end. *Prouerbs* 1. ver. 24. vnto the end.  
*Matth.* 11. ver. 16. 17. 21. and so vnto the 25.  
ver. *Matth.* 12. ver. 41. 42. *Matth.* 23. ver. 37.

Touching the Pastors specially and par-  
ticularly, see *Isaiah* 56. ver. 10. 11. *Jeremiah*  
6. ver.

6.ver.13. Ieremiah 14. ver. 14. Ieremiah 23.  
ver. 1. 2. &c. Ezechiel 22. ver. 25. 26. 28. E-  
zechiel 34. ver. 23. 4. &c. Hosea 9. ver. 8.  
1 Kings 22. ver. 6. Iohn 7. ver. 47.

*CHAP. XIII.*

*Whether the Church be aboue the holie scrip-  
ture: that is to say, whether the holy scrip-  
ture depend of the iudgement and authori-  
tie of the Church.*

**T**HE Church indeede hath a  
very great authoritie among  
men, in so much as, it behooveth vs to heare the same, if  
we will not be accounted re-  
bels against God. Yet notwithstanding,  
seeing she is the wife and scholler of Iesus  
Christe, shee ought alwayes to bee sub-  
iect vnto him, as vnto her husband head  
and teacher. And therefore this is an article,  
which we must hold inuiolable and with-  
out breach, to wit, that the Church ought  
to depend and hang on Christ, and his  
word, and to haue her authoritie, from the  
same word, and not on the other side, that  
the worde of Christ, should depend and  
hang vpon the credite and authoritie ther-

of from the Church. Notwithstanding many are found which holde altogether the contrarie, setting (as we say) the cart before the horses, and plowe or waine before the oxen, and vtterly ouerthrowing all order. For they suppose, that the holie scripture hath no more certaintie and authoritie, than it pleaseth the Church, that by her allowance and consent, it shall haue. And these be the Romish Catholikes, who speake of the Church after this manner, giuing it authoritie ouer & aboute the word of God, to make men to belecue, that what so euer it decreeth, determineth and concludeth, we must hold her iudgement, sentence and resolution, as a certaine oracle, comning from heauen, and to be short, as an article of our beliefe. And beholde their reasons for this.

The first reason: The Church by her iudgement hath brought to passe, that the holie scripture hath bene acknowledged for the true word of God, and hath distinguished, separated and sundered it, from all other writings what so euer, which men haue published and brought into y world. For who is it that in the beginning hath assured ys, that the holie scripture is the word  
of



of God, but the Church alone? And who is it, that euen to this day, can certifie and assure vs, that y<sup>e</sup> same word of God, is come safe, sound, and whole, euen vnto our age, but onely the same Church? Wherefore it followeth, that the authoritie and certaintie of the holie scripture, dependeth vpon the authoritie and iudgemēt of y<sup>e</sup> Church.

I aunswere two things, or two manner of wayes. Firſt, that this is a moſt wicked opinion to ſay, that without the Church, the word of God could not haue, a ſufficient witneſſe, to commend and ſet forth the authoritie and credite thereof vnto vs? Let vs heare what Saint Auguſtine ſaith hereof. The authoritie of the trueth (ſaith he) is fruitfull and plentifull : and if ſhe be diligently examined, men ſhall finde, that of her ſelfe, ſhe maketh her ſelfe to be ſufficiently knowne. Wherefore Alſonſus de Caſtro, hath ſometimes ſaide : ſeeing that the holie ſcripture is come forth from GOD, it hath of it ſelfe alreadie deſerued, that we ſhould giue truſt vnto it, and belecue it. And when the Church publiſheth this, that it is giuen by God, ſhe doth wholie, euen as a witneſſe, which beareth witneſſe to ſome thing. So that the trueth of the ſcriptures

Aug. de aſ-  
ſumpt. virg.  
Mari. cap. 1.

Alſonſus de  
Caſt. li. 1. ca.  
8. cont. ha-  
reſes.

tures is certain, not bicause of the witnesse, but by reason of it selfe, and the credite it hath, and not bicause the church receiueth it, and publisheth it, but bicause that GOD hath giuen it, and made the same manifest vnto vs.

Besides, is this a small matter, that we haue the testimonie of the holie spirite dwelling in our hearts? It is saide that it is his peculiar office, *to guide and leade vs into all trueth, and to teach vs all things.* Wherevpon it followeth, that he teacheth vs this trueth: that the holie scripture is of God, and from him. It is saide moreouer, *that we haue receined the spirite of God, that we might knowe the thinges that are giuen to vs of God.* Also, *that the thinges of the spirite of God, are spiritually discerned,* that is to say, by the efficacie, mouing, and working of the holie spirite. Wherefore it followeth, that the holie spirite teacheth vs, and maketh vs to discerne, betwene these bookes which we ought to receiue without gaine saying, and the other, which we ought to reiect and refuse.

Some perhaps will say, that this article or point is daungerous, bicause that heretikes oftentimes bragge, that they haue the spirite

Ioh. 16. 13.

1. Ioh. 2. 27.

2. Cor. 2. 12.

2. Cor. 2. 14.

spirit of God, which they haue not indeed: and we knowe howe they haue alwayes indeuoured, to make their doctrines of authoritie and credite, through their inward reuelations, which they haue imagined to proceed, from the holie Ghost. But we can easily aunswere this: to wit, that in this matter, we can easily auoyde al daunger, if we vie and followe the remedies which S. Iohn doth furnish vs withal, when he saith: that we ought not to beleue enery spirite, but to trie and proue the spirites, whether they are of God or no. And what shall be the meane and way of this triall and examination? euen the word of God, as we see, that thereby the men of Berca, did proue S. Paule his spirit and doctrine. And to this meane doth Chrysostome send vs, when he saith thus:

*Many boast of the spirit, but they which bring any thing of their owne, doe falsely pretend the same.* As Christ witnessed, that he spake not of him selfe, bicause that his doctrine was taken out of the lawe and Prophets: in like manner, if any vnder the title and name of the spirite, shall bring vnto vs any thing, which is not contained in the Gospell, let vs not beleue it. For as Christ is the accomplishment, and fulfilling of the lawe and

Chrysost. de sanct. & adoratione spiritu

Prophetes : so is the holie Ghost of the Gospell.

But how can we by this way or meane, discerne and knowe the spirites, that is to say, whether the doctrine which they shall propound and set foorth vnto vs, be from the holie Ghost or no ? After two sortes or by two meanes, you shall knowe this. First, if it tend to this end, to exalt, establish and set vp the glorie of God. For as Iesus Christe saith : *He that seeketh the glorie of God is true, and no vnrighteousnesse is in him.* Secondly, if it be conformable and agreeable, *to the proportion of faith*, that is to say, if it agree and accord well, with the heads & foundations of Christian religion, whereof we haue spoken more largely heretofore, in the fourth Chapter.

Ioh. 7. 18.

Rom. 12. 6.

The second thing, that I aunswere, touching the foresaide reason of the Romish Catholikes, is, that the consequence thereof, is not necessarie, neither well grounded, when they say, that the Church yeldeth testimonie to the word of God, and doth commend the same vnto vs, that therefore the certaintie and authoritie of the worde of God, dependeth vpon the authoritie & iudgement of the Church. For as we haue  
but

but a little while agoe alledged out of Alfonso de Castro: The word of God is certaine, not by reason of the Church, which beareth witnesseth thereof, but because of it selfe, and his owne credite. The Apostles yelded testimonie, and bare witnesseth of Iesus Christ, And who is he that will therefore say, that Iesus Christe his authoritie doth depend of the authoritie and iudgement of the Apostles? The Goldsmith trieth the golde, and putteth a difference betweene that which is good and pure, and that which is naughtie mettall. But doth he therefore by his triall and prooffe make that the golde is either good or euill? A parliament receiueth some edict or lawe which commeth from the King, that it may be published and proclaimed. Inquirie is diligently made, whether it come from the King or no: Afterwardes all knowe that it commeth from the King: what doth the parliament then? It is true, that it alloweth the edict, that it acknowledgeth the same, that it beareth witnesseth to it, and commendeth and setteth out the same, yea, and if neede be, interpreteth it, according to the Kings intent and meaning: But doth the parliament for al this, cause it or make it to be

Ioh. 15.17.  
Act. 1.8.

be the Kings lawe? Doth it giue authoritie to it? Hath it any authoritie, to chaunge any thing in it, or to add any thing to it, or to clippe, or take any thing what so euer away from it? It is certaine, no. Euen so standeth the case with the Church. For although it be an excellent testimonie to the word of God, yet it can not at any hande giue it authoritie, as to say, that the certaintie of the word of God, hangeth vpon the authoritie and iudgement of the Church. For when the Church acknowledgeth and alloweth the word of God, and doth put a difference betweene it, & the doctrines and inuētions of men, she doth no other thing, but heare the voice of her pastor, & discerneth & knoweth it *frō the voice of a stranger*. Nowe there is great difference betweene discerning the Pastors voice, from a strangers, and adding authoritie & credit thereto, bringing to passe, and that according to trueth, that it should be such or such, that is either true or false.

Ioh. 10. 5.

The second reason is: The Church is more auncient, than the scriptures. For in the time of Adam, Abell, Seth, Noah, Abraham, Isaac, Iacob, there was no scripture: For Moses was the first penman or writer



ter of matters concerning religion, and yet notwithstanding there was a Church. Wherefore it followeth, that the authoritie of the church, is aboue the authoritie of the holie scripture.

First and formost I aunswere, that the consequence of this argument is none at all. For graunt it, that one thing be more auncient and olde than an other, yet it followeth not for all that, that it should be of greater authoritie and credite: otherwise we must inferre, that Moses hath more authoritie, than Iesus Christe, and the lawe more than the Gospell.

Secondly, as touching the antecedent or former proposition, I say that it is sophisticall, captious, and full of deceit. For albeit, that in these first times of the world, there was no scripture, which the fathers vsed, yet for all that, the word of God ceased not to be, bicause it was written and ingrauen in the fathers hearts, and moreouer founded verie clearely in y<sup>e</sup> Church, which word, was in good time brought and committed to writing, first by Moses, and afterwards by others, and therevpon called, the holie scripture: wherefore seeing that the holie scripture and Gods word, is nothing  
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but one and the selfe same thing, it followeth verie well, that if our first fathers haue had the word of God, they haue had also in substance, the holie Scriptures.

Aug. cont.  
epist. funda-  
men. cap. 5.

The third reason : S. Augustine hath saide : *I would not beleene the Gospell, if the authoritie of the Catholike Church, did not moue me thereto*. Wherefore it is certaine, that the Gospel taketh his authoritie from the Church,

I answere, that the consequence is starke naught, for that which S. Augustine speaketh to one purpose, or in one respect, is applied to another end. This holie Doctor speaketh so, as hauing regard to that, he was then, when he tooke the part of the Manichees, & as it were disputing against them. Now the Manichees would, that the Epistles of Manicheus their author, which they called Fundamentall, containing in it all their false opinions, should be of like & equall authoritie, which the Apostles Epistles. Beside, they allowed one part of the Gospell, and disallowed an other, and that not by the aduise and iudgement of the Church, but of their own proper and particular authoritie. Saint Augustine hauing taken in hand, to confute the saide Epistle  
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in the beginning speaketh thus: The Epistle beginneth after this manner: *Manicheus the Apostle of Iesus Christ, by the providence and appointment of God the Father: I aske, who is this Manicheus? you will answer, the Apostle of Iesus Christe: I beleene it not. What wilt thou say thereto? Perhappes thou wilt bring foorth the Gospell, and thereby thou wilt lift vppe and establish the person of Manicheus. But what if thou haddest to doe and deal with a man, who doth not yet beleene the Gospell? what wouldest thou doe, when he should say vnto thee, I beleene not the Gospell? For as touching my selfe, I would not beleene the Gospell, if the authoritie of Catholike Church did not moue me thereto. Beholde Saint Augustines wordes, by which it is altogether manifest, that he mindeth not to infer, that the Gospell hangeth vpon the allowance and authoritie of the Church, but onely that the Church hath great weight, to induce and moue the miscreants and vnbeleeuers, to beleene the Gospell. This holie Doctor then speaketh not, of the foundation of his faith, but of the beginning thereof, that is to say, of the occasion and outward means, by which he was prouoked & stirred vppe, to beleene the Gospell, when he*

was

was a Manichean heretike, and not as yet a Christian, to wit, bicause he sawe the good accord, consent, and agreement of the Church in receiuing the Gospell. In the fourth Chapter he confessed, that in former time he maintained the Manichees part, & that he was verie eger and sharpe therein, and blinded in the doctrine of their sect. Nowe he speaketh thus: *Howe wilt thou proue, that Manicheus is an Apostle of Christ? Shall this be by the Gospell? But if some one that beleueneth not the Gospell, would say vnto thee, I beleene not the Gospell, what hast thou to replie? As if he should say, wouldest thou not purpose, put downe, and shewe vnto him the authoritie and testimonie of the Church? For as touching my selfe, in the time that I was a Manichean, I had not beleueed the Gospell, if the authoritie and testimonie of the Catholike church, had not driuen me thereto. As if againe he should say: For as concerning my self, when I was of your faction and sect, I was so settled and staied in your opinions, and had heard them so attentiuely and diligently, yea I beleueed them so stedfastly, and did maintaine them with such courage & stomake, (this is that which he speaketh in y fourth Chap-*

Chapter) that verie hardly I had euer forsaken and renounced them, to beleue the Gospell, if the authoritie and testimonie of the Church, had not induced, moued and prouoked me thereto.

The fourth reason: He that hath authoritie and power, to take away, or to change some thing in the word of God, hath also authoritie ouer it. But so it is, that y<sup>e</sup> church hath authoritie and power, to take away, or to change something in the word of God: It followeth therefore, that the Church hath authoritie ouer and aboue it.

They thus proue the assumption, which is the second proposition or sentence of the reason. Saint Peter had authoritie and power, to take away and to chaunge some thing, in the word of GOD, for he changed the forme of baptisme prescribed by Iesus Christ, as it appeareth by this, that Iesus Christ hauing commaunded to baptise, *in the name of the Father, & of the Sonne, and of the holie Ghost*, Saint Peter changing this forme, hath enioyned and commaunded men to be baptised in the name of Iesus Christ onely. As it is written in the second of the Actes verse 38. Nowe if Saint Peter haue had this authoritie and this po-

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wer, why also should not the whole Church haue it, as wel as he?

I answered, first for the consequence, that it is not necessarie and good. For who is he that will yelde to this, that all that, which was in former time permitted to the Apostles, should now be permitted to the Pastors and ministers of the Church, who are their successors?

Secondly I say, that that which is taken from Saint Peter as true and right, is false. For Saint Peter did in no case chaunge the forme of baptisme: and in the place of the Actes before alledged, it is not saide, that they must be baptised in the name of Iesus Christ onely, but simplie saide thus, *and be baptised euerie one of you, in the name of Iesus Christ.* But let vs see, how Peter Lombard, the master of y<sup>e</sup> sentences expoundeth this place. *If any (saith he) be baptised without inuocatio of the Trinitie, he is not a perfect Christian, vnlesse he be baptised in the name of the Father, and of the Sonne, and of the holy Ghost: yet we reade in the Actes of the Apostles, that the Apostles baptised in the name of Christe: but under this name, as S. Ambrose expoundeth it, is vnderstood the whole Trinitie, for when a man nameth Christ, these are vnderstood,*

Act. 2. 38.

Petrus Lombard lib. 4.  
dist. 3. sect. 8.  
B. & hab. de  
Consecrat.  
dist. 4. cap. in  
Synod. & c.

Act. 8. 12.

Act. 10. 48.

Ambros. lib. 1.  
de spi. sancto.  
cap. 3.



*stood, to wit, the father, of whom the sonne was  
annoynted, and the sonne, which was annoynt-  
ed, & the holie Ghost, by whom or with whom  
he was annoynted . Beholde the aduise and  
iudgement of y<sup>e</sup> master of y<sup>e</sup> sentences, who  
doth not altogether satisfie vs , though he  
speak much for vs. For whether we regard  
the substance of the sacraments, or else the  
forme thereof, we holde that the Lords or-  
dinance ought to be retained and folowed  
in the whole, and through the whole, and  
that it doth not belong to any particular  
person, no not to the Church it selfe, to al-  
ter or chaunge any thing therein. And in-  
deede, as I haue alreadie saide, Saint Peter  
did not chaunge the forme of baptisme :  
But marke this : His intent & purpose was  
to teach, that the foundation, accomplish-  
ment and fulfilling of baptisme, is in Iesus  
Christe alone . For to be baptised in the  
name of Christ, is taken and vsed by S. Pe-  
ter, for to be receiued to grace and fauour  
in baptisme , by the name of Iesus Christe.  
So that this manner of speech which Saint  
Peter vseth, is not in any sort to be referred  
to the forme of baptisme, but onely de-  
clareth, that all the vertue, power, and effi-  
cacie of baptisme consisteth onely in Iesus*

1. Ioh. 1. 7.  
Rom. 6. 4.

Christ alone, because that all that, which baptism doth represent and figure vnto vs, is comprehended in him alone. *For by the blond of Iesus Christ, we are washed & purged from all our sinnes, and by baptisme buried with him, to the end that as he is raised vp fro the dead by the glorie of the father, so we also should walke in newnesse of life.*

The fift reason: The Church hath changed the Sabaoth to the Lordes day, or that which we call Sunday, although that God by expresse writing, commaunded the obseruation and keeping of the said Sabaoth. Wherefore it followeth, that the Church hath power and authoritie ouer the holic scripture.

I aunswere in the first place, That the Church hath changed nothing at all, of the commaundement, touching the obseruation of the Sabaoth, in or cōcerning the substance thereof, but onely in or concerning the circumstance. For the thing or matter abideth alwayes, that is to say, the substance of the commaundement, seeing that one day of the weeke is referued, to be imploied & bestowed vpon the holic rest, which thing is enioyned by the commandement, as being indeede the veritie and truth thereof.

of: So that the obseruation and keeping thereof is only chaunged in respect of the time, which chaunge doth not derogate any thing from the commaundement, and neither altereth nor chaungeth any thing therin, of that which God minded to commend and commaund to vs.

Next: the commaundement of the Sabaoth, in respect of the figure was temporall, and indured but a season, and therefore it ought to haue an end, as the other ceremonies of the lawe had. Wherefore the figure was taken away and changed, not by the authoritie of the Church properly, or as you would say, of it owne authoritie, but by the trueth it selfe, which declared and shewed it selfe in Iesus Christ: wherevpon also the Apostle saith, *Let no man therefore* Col. 2. 16. 17 *condemne you in meat and drinke, or in respect of an holie day, or of the newe moone, or of the Sabaoth day, which are but a shadowe of things to come.*

The sixth reason: The Apostles decreed in the first Council which they held in Ierusalem, that the Christians *should abstaine* Act. 15. 29. *from bloud, and from that that is strangled:* which decree, yea brought and put into writing, the Church hath taken away and

chaunged, after the time of the Apostles, giuing leaue to christiãs to vse both bloud, and that that is strangled. It foloweth then, that it is lawfull for the Church, to change some thing in the word of God, and by consequent that the Church is about the same word.

I aunswere that the place of the Actes, touching that which the Apostles determined in the Councel, which they held in Ierusalem is ill vnderstood, and yet more ill applied, to fetch and drawe from it such a consequence . For the Church after the Apostles, hath not established any thing, against the decree of the Apostles, in that they haue suffered Christians, to vse and eate bloud, and that that is strangled. For the decree of the Apostles was made, set vp and published, for a time onely, and therefore it ought to end. The Church in the time of the Apostles, was builded as well of the Gentiles as of y Iewes. Some weake ones amongst the Iewes, thought, that they were yet bound in their consciences, to the obseruation of the lawe of Moses, that is to say, to the ceremonies thereof: The Gentiles on the other side, strengthening themselues with that Christian liber-

tie,

tie, which Iesus Christ hath brought vnto vs, would without any difference vse, all manner of meates, and so amongst the rest, bloud, and that that was strangled. Wherevpon the Apostles, least that so free a vse of bloud, and of that that was strangled, might breede and bring some offence to the weake Iewes, determined and decreed in their Councel, that euerie one should abstaine from such meate for a time, til that they might see a good agreement & peace, betweene these two peoples. Nowe afterwarde, the feare of such an offence being taken away, the Church iudged, that the obseruation and keping of the said decree, was not any more necessarie, or any longer needfull, and therefore respecting the intent and purpose of the Apostles, gaue libertie to the faithfull to vse all kinde of meates, or else (to speake better) did by the word of God declare vnto them the libertie that they had to vse all maner of meats without, in any thing altering or chaunging, the intent and purpose of the Apostles, when they made and established the foresaide decree, not being appointed and set vp by them, but for a time onely.

And thus much touching the reasons

of the Romish Catholikes, who affirme that the certaintie, and trueth of the worde of God, doth depend of the iudgement & authoritie of the Church. Beholde nowe our reasons to the contrarie.

The first is this: The certaintie of the Church dependeth vpon the authoritie of Gods word. It followeth then that the contrarie can not be true, to wit, that the certaintie of the word of God should depend vpon the authoritie of the Church. Nowe we proue the antecedent or former proposition, by that which the holie Ghost  
 Ephe. 2. 20. *saith, that the Church is builded vpon the foundation and doctrine of the Ppophetes and Apostles.* Wherevpon it followeth, that the Church dependeth vpon the authoritie of the same doctrine: And herevnto belong, the sentēces of the ancient Doctors, which we haue cited and quoted before in the third Chapter, by which this is shewed & proued, that the Church is marked, declared, and knowne, by the holie scriptures.

p. Tim. 3. 16. The second reason: *The holie scripture being given by inspiration of God,* as S. Paule saith, hath the authoritie from it selfe, as we haue declared in the beginning of this Chapter, in aunswering the first reason of the Ro-  
 mish



mish Catholikes : wherein we haue followed the iudgement of Alfonfus de Castro. It followeth then , that it taketh not credit or authoritie from the Church, neither more nor lesse , than the edict and lawe of the King, which hath the authoritie it hath, from it selfe, that is to say, from the King, from whome it proceedeth and commeth, and not from the parliament, to which it is sent, although that the same be allowed, praised, yea and expounded sometimes by the saide parliament.

The third reason : If the word of God ought to be heard aboue the Church, then certainly it doth not hang of the authoritie of the Church, but that the word of GOD ought to be heard aboue the Church, it appeareth by this which S. Paule saith, that it ought to be heard aboue the Apostles, *yea the Angels them selues.* Wherefore it followeth, that the word of God doth not hang of the authoritie of the Church. Gal. 1. 8.

The fourth reason : S. Saint Augustine openly declareth, that the holie scripture is aboue the Councils, and so by consequent aboue the Church represented by Councils . For writing to Maximinus the Arrian , touching y word Homousios, that Aug. cont. Max. lib. 3. cap. 14.

is to say, consubstantiall, or of the selfe same substance together with the father, which word was confirmed by the Council of Nice, and on the other side, disallowed by the Council of Ariminum, in the time of the Emperor Constantine, he saith thus : *Nowe I haue not to vse or alledge, the Council of Nice, neither thou the Council of Ariminum, to preuaile thereby one of vs against an other. For as I am not bound to the Council of Ariminum, so art not thou bound to the Council of Nice. We haue the authoritie of the scriptures, which are not partiall or particular witnessses, for the one, or for the other, but are common witnessses to both of vs. Let vs therefore by them dispute, and reason of the matter in controuersie betweene vs.*

### CHAP. XIII.

#### *Cf the Discipline of the Church.*



**N**OWE we must speake of y<sup>e</sup> Ecclesiasticall discipline, in which notwithstanding, we will be brieve and short, because there is of this matter a verie large and sufficient treatie extant already, which may satisfie and content all good

good mindes, and is intituled, The confirmation of the Ecclesiastical discipline, observed in the reformed Churches of the kingdome of France. And also he that will read the Institution of M. Calvin, specially in his fourth booke, and Theodorus Beza his confession, shall finde there all that which may be saide, touching this point or matter, if so be it, that he will content him selfe with reason. Wherefore then we haue in this matter of the Ecclesiasticall discipline, for this present time to consider of foure principall heads or points.

The confirmation of the Ecclesiastical discipline.

Caluin li. 4. Inst.  
Beza in confess. fidei.

The first is, y<sup>e</sup> discipline is most requisite & most necessarie in the Church, if we will not haue all thinges mingled and disordered therein, yea full of confusion. For euen as there is no citie, nor towne, nor house, which can be without discipline, or policie, or some order, for the gouernement thereof: so the Church which is the citie & house of God, cannot at any hand be without his policie and spiritual gouernement. And therefore Saint Cyprian hath sometimes called the discipline of the Church, *The keeper of faith, and the mistresse of vertue*. For if it shall be lawfull for euerie one, to doe what they will, without being

Discipline is necessarie in the Church.

Cyprian de tract. virgin.

Cypr. lib. 2.  
epist. 7.

being helde backe by some bridle, what confusion and disorder, shall we see in the Church? The same Doctor compareth also the discipline *to the rudder or helme of a ship*, thereby to declare, not onely how profitable the same is for vs, but also howe necessarie and needfull. For seeing that the Church is in this world, as a ship vpon the sea, that is to say, subiect to the billowes, waues, and tempestes of tyrants and persecutors, yea to windes and whirlewindes of false doctrine, how could it be able to subsist and stand, if together with the word of God, it had not for the ordering and guiding therof, her discipline, to be as it were a rampart, groundworke, foundation and stay? Wherefore those, which either disallowe or despise this remedie (which serueth to prelerue the Church from dissipation or scartering abroad, to keepe men in the obedience of God, and to holde euerie one in his order and calling) labour and in-deuour no other thing, what so euer they will pretend, than to ouerthrowe the state of the Church, and to bring into the same all beastly excesse, and barbarous disorder, and that they are to be esteemed in the number of them, of whom is spoken in the  
fiftieth

fiftieth Psalm, who giuing them selues to all iniquitie, & hating correction and discipline, or to be reformed, are reprobued for this, y<sup>e</sup> they tooke vpon the to speake of & rehearse the ordinances of God, & to take his couenant and word in their mouthes. Psal. 50. 16. 17.

The second head or point is, that the Ecclesiasticall or Church discipline, incrocheth not any thing at all vpon the magistrates charge and office. For first, the iurisdiction and gouernement of the Church, and the ciuill iurisdiction or gouernement differ greatly one of them from an other: bicause that the one is spirituall, and reacheth to the inward man, and the other is bodily and outwarde. Therefore Saint Paul said: *The weapons of our warfare are not carnal, but mightie, through God, to cast downe holdes.* The Church then hath not prisons, or sergeants, or swords, thereby bodily to punish euill doers, neither vseth it force of handes, confiscation or losse of goods, or amercements to punish the in their goods and riches, but onely draweth out and occupieth, the spirituall sword of Gods word to correct men, and to bring them to amendment, as the Magistrate draweth out, and vseth his materiall sword, to punish them either

The discipline doth not so much as set a foot into the Magistrates office.

1. Cor. 10. 4.

Ephe. 6. 17.

either in their goods, or in their bodies. And so both of them doe their duetie, the one of them not bringing any preiudice or hurt to the other, but contrariwise, verie well ayding them selues betweene them selues, and helping one an other, and being most necessarie and needfull in their seuerall charges and offices, the one not being able, to do that which the other doth. One example to make the matter plaine. If some one haue committed whordome, and so by that meanes and fault, the ciuill lawes shall be transgressed & broken, and the Church also offended: Nowe in reformed Courtes and places of lawe, such a one shall be punished either by imprisonmēt, or by whipping, or by some other punishment: and so the offender, shall haue satisfied the Magistrates lawes, but yet the offence shal not be repaired or reformed in the Church. For it may be, that such an euill doer will in steede of giuing or shewing some signe of repentaunce, murmur, be angrie, and despitefully deale with the Church. In such a case the Church, before that it receiueth him to the holie supper, shall require of him, a publike testimonie and open token of this repentance, and by consequent, as the



the Magistrate shal haue his iustice satisfied and aunswered, so shall the Church haue her discipline satisfied and aunswered. In summe, the Magistrate in y<sup>e</sup> exercising and executing of his office, respecteth mens goods and their bodyes, but the Church in the exercise & execution of her discipline, regardeth simplie and onely, the soules & consciences of men.

Secondly, so farre off is it, that the discipline of the Church, derogateth or taketh any thing at all away from the Magistrate, that contrariwise she maintaineth the obedience that is due vnto him. For if she tend to no other end, or shoot at no other mark, but to cause vs to practise that, which is contained in the word of God, and so it is that Gods word teacheth vs to submit our selues, & to yeld our selues subiect, to our Magistrates, *and that not for feare of wrath onely, but also for conscience sake,* who seeth Rom. 13.1.7.  
Tit. 3.1. not this that she is established and set vp by God, to maintaine the Magistrate in his authoritie, and to cause that obedience to be rendred and yelded to him, which belongeth vnto him.

And also this is to be noted, that the church hath not any particular member or person

Rom. 13. 1.

person in it, which she doth not most willingly make subiect to the Magistrate, following therein that which S. Paul saith: *Let euerie soule* (that is to say, euerie person or man) *be subiect unto the higher powers.* Touching which the Priests, Friers, & Monkes of the Romish Church, and in summe, all those of the Popes Cleargie, should here verie well take them selues by the nose, that if it may be, they may be ashamed, and so come to repentance. For whereas they reprove and accuse vs, to be rebels to our superiors; I would wish them to looke to them selues, and to marke howe farre they shewe them selues obedient, and by what title and right they can boast them selues to be exempted from all such subiection. It may be, that they will not beleue Saint Pauls words, without the interpretation of some of the fathers, let the then well looke to, & marke, that which Chrysostome hath written vpon this place, whose wordes are verie cleare and plaine. *When the Apostle speaketh thus* (saith Chrysostome) *Let euerie soule be subiect to the higher powers,* he declareth that this commaundement is directed to all; yea to Priests and Monkes, and not onely to them, which are busied and occupied about

Chrysost. in  
13. cap. ad  
Roman.

about the affaires of this present life, wherefore be it, that thou art an Apostle, or an Euangelist, or a Prophete, or any other, thou oughtest to be subiect to the Magistrate. For this subiection doth not hinder, disanull, or take away godlinesse. These are this holy Doctors owne wordes, who if he liued at this day, I leaue it to your selues to thinke of, howe sharply and earnestly would he set vp him selfe, against the Romish Priestes, and namely against him, who doth not onely not subiect or submit him selfe to Kinges, but also maketh Kinges subiect to him, and translateth to his owne proper vse, Kingdomes and Empires: and is not in the meane while ashamed to say, that he is Iesus Christes vicar, and the successor of the Apostles, whereas indeede Iesus Christ subiected him selfe to Magistrates, yea euen to pay them tribute, and hath saide vnto his Apostles: that the Kings of the earth beare rule &c. but it shall not be so amongst you.

Causa. 15.  
quæst. 6. cap.  
Alius Ro-  
manus &c.

Matt. 17. 27

Luke. 22. 25.

The thirde head or point is, that for the exercising and executing of the discipline, there must be in the Church a Consistorie, that is to say, an assemblie, or a Councell, compacted & made of the ministers & Elders, to watch ouer y insolencies, breakings

The discipline ought to be exercised by the Consistorie.

Matt. 10. 17.  
A. 22. 5.

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out

out and offences, which may fall amongst the members of the Church. This consistorie was heretofore in vse among the Iewes, and was called Synedrion and Presbyterie. Nowe if when corruption burst into the Church, men abused both the title, and the right and lawfull vse of the Consistorie, it followeth not for al that, that Iesus Christ, or his Apostles, would haue it abolished, but rather haue brought it backe againe to his former safetie and soundnesse, and vsed the same, when the time was for it. This is that which Saint Paul meaneth, when writing vnto the Romanes, he saith : *Let him, that ruleth, doe it with diligence.* For it is certaine, that he speaketh not to Magistrates, but he speaketh to the Elders, Auncients, and ouerwatchers, who were ioyned to and with the Pastours, for the ruling and guiding of the Church. Also, when he saith

1. Tim. 5. 17. *to Timothie : The Elders that rule well, are worthie double honour, specially they which labour in the worde and doctrine.* For he maketh there two sortes of Auncients or Elders, some that trauell in the word and doctrine, such are the Pastours and Ministers, and other some which exercise an other charge, as the Elders, or as we say, ouer-

wat-

Rom. 12. 8.

watchers, who are appointed to haue regard to, and to watch ouer the manners of the people.

But to make this point more plaine: we must speake yet somewhat more thereof. Saint Paule writing to the Romanes, Rom. 12. 6. diuideth the functions or offices of the Church into two sortes or kindes, into the office of Prophetes, and into the office of 1. Tim. 3. 18. Deacons, as in an other place, he maketh Tit. 1. 6. & c. mention, but of Bishops and Deacons, according to the example of the Apostles. Act. 6. 3. 4. Actes 6. 2. 3. 4. &c.

Againe, he diuideth these two kindes or sortes, into certaine other. Of Prophets he maketh two rankes or orders: some he calleth Pastours, and the other Doctours, whose charge and office is, to labour in the word and doctrine, as we haue heretofore sufficiently declared in the ninth Chapter.

Of Deacons, he maketh three kindes. Some giue themselues wholly to the gatherings and distributions of the almes, which properly indeede are called Deacons. Other some are they to whome specially and chiefly this charge belögeth, to watch ouer

Q. 2 the

the maners of the flocke, and ouer such offences, as may fall out amongst them, and these are properly called Ancients, Elders, and ouerwatchers. The third sort, are they which haue a speciall care of the sicke persons, to be diligent about them, to take care ouer them, and to vse them courteously, gently, and well, and such were heretofore the widdowes, whereof mention is made in the scripture.

1. Tim. 5. 9.  
&c.

Touching which matter this is to be marked, that in succession and proceſſe of time, certaine Councils and Synods ordained, that women should be no more admitted into such offices and charges of Diaconesses, and this was done to the end, they might meete withall and preuent all inconueniences and offences rising thereon: in the place and steede of which women Diaconesses, y<sup>e</sup> like administration & office, was commended to and laide vpon men, lawfully chosen and called thereto.

Nowe marke howe these offices and charges, be at this day exercised and vsed in the reformed Churches. As concerning the Pastors and Doctors, they handle, intreate on, and expound the worde, as we haue saide, and shewed before in the ninth

Chap.



Chapter, the Elders and Deacons not any manner of way meddling therewith.

There are two other companies or sorts. The one is called the assemblie or companie, which haue care of the poore: the other the Consistorie: Both in the one and in the other the Pastors are vsually to be found and had, as well to make publike praier, as to giue aduice and counsell, touching that which ought to be done.

In the assemblie or companie which haue care of the poore, they take aduise and order, for collections and distributions, for aide & assistance to be giuen to the poore, and that the sick and diseased may be holpen and succoured. And then are present with the Deacons, so many of the Ministers and Elders, yea and of other citizens and townedwellers, or parishioners, as occasion and necessitie requireth.

The Consistorie is composed, made, and consisteth, of the Pastors and Elders, wherunto also are admitted and receiued the Doctors and Deacons, so farre forth, and in as much as they shall iudge it to be expedient and profitable, to aduise, giue counsell, and consider of the Censures, and of that which is requisite and necessarie, for

the guiding and government of y<sup>e</sup> Church.

Therefore of this companie is it that we speake, to which we say appertaineth the spirituall gouernement of the Church. And indeede it appeareth, that the primitive Church was gouerned and guided after this manner, by the Apostles, accompanied with the Elders, who altogether assembled and met together, so often, as there was neede of such an assemblie to be had. For it is saide in the Actes of the Apostles, that the Church of Antioch, being desirous to haue aduise and iudgement, in a difficult and hard question concerning do-

Act. 15. 2.

Act. 21. 18.

ctrine, did send to the *Apostles and Elders of the Church of Ierusalem*, and that they assembled and met together. Also that the Elders of Ierusalem were assembled and met together, when Iames was, to take counsell of that which Saint Paule had to doe, touching the purging and clearing of himselfe, from the slaunders, that were laid vpon him, and giuen out against him. And we see also whither Iesus Christe sendeth the offenders, who are stiffe, & not yelding to a confession of their fault, when he saith: *Tell it vnto the Church*. For by the Church there hee meaneth no other thing, but the

Matt. 18. 17.

the Consistorie, that is to say, the gournours and guiders of the Church, euen as Chrysostome hath expounded it, as wee haue before obserued it, and put it downe in the first Chapter.

To be short, it is verie manifest and plaine, that there must be in the Church Auncients or outewatchers, appointed to this end, to watch ouer the manners of the people, and who also together with the Pastors, must looke to the exercise and execution of discipline, that the Church may be well guided and gouerned.

The fourth head or point is, touching the corrections, and censures of the Church, we haue saide, that in euerie Church there ought to be a Consistorie, to exercise and execute the discipline. Nowe we adde, that this ought to be found true, and declared specially in the corrections and censures. Wherevpon we haue certaine considerations to be obserued and marked.

Of the corrections and censures of the Church.

The first is, that we must make a difference betwene secret faults, and those which are publike and open, that we may applie thereto meete and conuenient censures. I call them secret faults which are knowne

to one alone, or to verie fewe persons. And I call them publike and open faults, which are notorious and manifestly knowne of euerie one, or else of verie many men. If then the faultes be secrete, we must follow in the correction and amendment thereof, y rule which is prescribed by Iesus Christ, *in Matth. 18. where it is saide, If thy brother offend or sinne against thee, goe tell him therof betweene thee and him alone, &c.* But if the faults be publike and open, we must folow the commandement and example of Saint *Paul. His commaundement is this: Such as offend, reprove openly, that the rest also may feare.* His example is, in that when S. Peter had committed an offensive fault, he did not warne him thereof apart, or by him selfe, but did reprove him openly, and that before the Church.

The second consideration is, that among open faultes and offences, there are some which are lesse than other some are, and therefore discretion and iudgement ought to be vsed in the censuring thereof. But all the circumstances cannot be easily expressed, wherefore the Consistorie ought to be wise, and of good iudgement, to practise the admonition and warning of S. Iude *when*

when he saith : *Have compassion of some in putting difference: and other some which feare, pulling them out of the fire.* For amongst faults, some deserue, but simple or bare admonition alone : other some suspension from the holie supper, others excommunication, and other, some other censure. But we can not be deceiued in this what so euer it be, in following & doing that which the word of God commaundeth vs, that is to say, to cut off from the Church rebellious and impenitēt persons, also faultie persons, which stand stiffe in their faultes, and consequently heretikes.

Matt 18. 17.  
1. Cor. 5. 3. 4  
Tit. 3. 10.

The thirde consideration is : that when the question is of censures, and namely of cutting off from the vse of the supper, or of excommunication, one alone should not take vpon him the knowledge thereof, but it is necessaric and meete, that the iudgement of the Church should be interposed or come betweene. For one man alone, what so euer graces he hath receiued from God, cannot, or ought not to attribute vnto him selfe such an authoritie. And therefore S. Paul being willing to excommunicate the incestuous person, saith thus : *I ve-*

1. Cor. 5. 3.  
4. 5.

*rily as absent in body, but present in spirit, haue*

Qs

deter-

determined alreadie, as though I were present, that he that hath thus done this thing, when ye are gathered together and my spirite, in the name of our Lord Iesus Christ, that such a one I say, by the power of our Lord Iesus Christ, be deliuered unto Sathan &c. Although hee was an Apostle, yet he alone and of his owne authoritie, doth not cut off from the Church this incestuous person, but communiceth his aduice & order, to & with the Church, to the ende that the matter might be done, by common authoritie & consent.

And indeed in old time this was y<sup>e</sup> common & vsual maner, to wit, that the Ecclesiastical censures, should be executed, by y<sup>e</sup> Consistorie. For as it appeareth by the Apologetike, or defensue writing of Tertullian, if question shoulde bee had, touching them that ought to be excommunicated, or of them that had committed certaine faultes, whether they ought to be receiued or no, this authoritie appertained to the Ministers and Elders of the Church, who ordinarily and commonly assembled and met together, for that purpose and matter. But the de-  
noun-

Tertul. A-  
pologeti.  
cap. 39.



nouncing or publishing of the excommunication, or the casting of one out, or the publike receiving of him againe before the Church, was done by the Pastour.

In this sort Origen ordaineth, that hee Origen in Iohan. Hom. 7. whiche hath bene three times admonished, and yet afterwards amendeth not, should be cut off from the bodie of the Church, by the gouernours of the Church.

And Saint Cyprian, making mention Cypr. lib. 3. epist. 10. 14. & 27. of the custome and manner vsed in his time, touching the publike and open censures of the Church, saith, that nothing at all was done by the Bishoppe, without the counsell of the Cleergie, and the consent of the people. Wherefore the Pope of Rome declareth him selfe to bee a false dealer, and indeede a tyrant, when snatching away, and that by violence from the Church the right and power that belongeth thereto, hee arrogateth to him selfe and to his power, and authoritie, to cut off from the Church, and to excommunicate whome so euer hee, or any of them shall thinke good.

The

The fourth consideration is, touching the ends, which men ought to set before them, in the corrections of the Church, and namely in excommunication. Nowe there are three speciall ends thereof.

The first is, that those which be of wicked life and conuersation, may not haue any place amongst true Christians to the contempt of Gods name.

The second is, that good people may not be corrupted by the conuersation of the wicked, *for a little leauen leaveneth the whole lump.*

The third is, that they which haue fallen and offended, may be confounded and ashamed in them selues, and afterwarde lifted vp againe, comforted, and reconciled to the Church. That is it which S. Paul setteth out and meaneth, when he saith: *If any man obey not our saying, note him by a letter, and haue no companie with him, that he may be ashamed:* Also speaking of the incestuous person, *I haue determined (saith he) that he should be deliuered to Sathan, for the destruction of the flesh, that the spirite may be saved in the day of the Lord Iesus.* These three ends are verie largely laid out, & at length discoursed vpon, in the fourth booke of  
M.

M. Caluines Institution, Cap. 12. Sect. 5. Calu. lib. 4.  
Inst. cap. 12.  
sect. 5.  
Whereof the summe is, that in corrections  
and censures, men must regard and looke  
to three endes, that is to say, the glorie of  
God, the edification of the Church, and the  
repentance and conuersion of sinners.

The fift consideration is, that men in the  
reprehensions and censures of the Church,  
looke well to this, that they haue not such  
cōsideration, regard, or respect, to the out-  
ward appearance and shewe of mens per-  
sons, y they tread the little ones, or poore  
people vnder their feete, and support, aide,  
and hearten the great and rich: *For as God* Dent. 10. 17.  
Gal. 3. 28.  
*accepteth no mans person: and in the Church,*  
*there is neither Iewe nor Grecian, bond nor*  
*free, male nor female, but all are one in Iesus*  
*Christe:* so the gouernors of the Churche,  
ought alwayes to walke with an vpright  
and equall foote, without turning a-  
side any manner of way, in receiuing and  
allowing some, and in refusing and disal-  
lowing others. It is verie true, that correc-  
tions ought alwayes to be tempered, mea-  
sured, and accompanied with gentlenesse,  
softnesse, and courtesie, to the end (as Saint  
Paul saith) *that he that is reprov'd or blamed,* 2. Cor. 13. 7.  
*may not be swallowed up with ouer much hea-*  
*ninesse.*

Gal. 6. 1.

1. Tim. 5. 1 2.

*ninesse* . For otherwise we shall turne the  
 the remedie into poyson and hurt. And  
 therefore the same Apostle doth exhort  
 vs, *That we should restore with the spirite of*  
*meekenesse such as be fallen into, or ouertaken*  
*with some fault* : And againe : *Rebuke not*  
*(saith he) an Elder vnreuerently, but admo-*  
*nish or exhort him, as a father, the young men*  
*as brethren, the elder women as mothers,*  
*the younger as sisters with all purenesse and*  
*chastitie* . We must therefore moderate  
 with gentlenesse and meekenesse, the ri-  
 gour or hardnesse of the discipline, least  
 we hurt, rather then profite. But so farre off  
 is it, that they ought to spare any man, that  
 the corrections must be equally and indif-  
 ferently applied and administred to all  
 them which shal haue neede thereof, whe-  
 ther they be men or women, whether they  
 be great or small, whether they be masters  
 or seruantes, whether they be Gentlemen,  
 or of the common sort. We knowe with  
 what earnestnesse and heate Chrysostome  
 was angrie, against the Pastours in his  
 time, who for feare of great and rich men,  
 durst not reiect or put from the supper any  
 of them, when they offered them selues  
 there.

thereto, nor before they were admitted thereto. *The blond* (saith he) *of these men shall be required at your handes. If you feare mortall men for their greatnesse and riches, versly men shall mocke you: but if so be that you feare the liuing God, he will bring to passe, that euen men them selues shall haue you in honour and estimation.*

Chrysost.  
Hom. 3. in  
Matth.

And those which are lifted vp in dignitie, ought not to refuse to submit them selues, and to make them selues, as it were, subiect to the discipline, and they ought not to refuse the corrections of their Pastours and Elders, seeing that by this meanes, the Lorde will set them againe vpon their feete, after they are fallen. There is I knowe not what manner of pride in many, which hindereth them from submitting them selues vnto the discipline. There is besides I knowe not what maner of foolish and filthie shame, which when it hath once seised or taken holde of them, they loue rather to continue in their vices, than to be aduertised or admonished thereof, to the end that they may keepe them selues there from.

An admonition to great men not to reiect or despise the discipline.

But the Emperor Theodosius was better aduised,

Ambr. lib. 7.  
epist. 3. in o-  
ratio.  
Theodosij.

aduised, and of a more godlie minde. For we reade, that when Saint Ambrose had excommunicated him, by reason of much innocent blood, which was spilt and shead at his commaundement, he tooke such a censure in good part, and so farre off was it, that he was stubborne and selfewilled, against his Pastor and his Elders, to recoile backe againe, or to withdrawe him selfe from the Church, that on the other side, approuing the same correctiō and censure, he vn clothed him selfe of his kingly ornaments, and openly bewailing his sinne in the Church, he did with teares, gronings, and sighes, demaund and aske forgiuenesse thereof.

Certainly this is not in vaine, that Iesus Christ hath said to y<sup>e</sup> Pastors of his church: *What so euer ye shall bind or loose in earth, shall be bound or loosed in heauen.* For thereby he hath authorised his Church, in the vse of y<sup>e</sup> keyes, by the word of God, to condemne the peruerse, stubborne and vngodlie, and by the same word, to reconcile, and receiue to mercie, all true penitent sinners. Which authoritie of the Church, is not restrained or hedged in, to be exercised and executed among the common people only, but also  
vpon



vpōn Lordes and Magistrates. Whereup-  
on it followeth, that none can distract or  
withdrowe himselfe therefrom, but hee  
renounceeth and forsaketh the meane of  
his saluation.

The conclusion is this: that seeing God  
hath ordeined correction and discipline,  
to the end that wee should profite & grow  
vp in his doctrine, & that we shoulde not  
be hardned in our sins, but rather that they  
might be reprovēd, to the end they might  
not ingender and worke in vs an vncura-  
ble rottennesse or infection, It followeth  
that they which flie and refuse the admo-  
nitions and censures of the Church, which  
are made and giuen them in the name of  
God, refuse God himselfe, & despise their  
owne saluation.

Beholde, this is that, which wee haue  
heere to note and marke, as touching the  
discipline of the Churche. For concer-  
ning the lawes which shee may establishe  
and set vp, according to the authoritie,  
giuen her of G O D, wee will speake  
thereof in the Chapter following.

**R***The*

## The fifteene Chapter.

*Whether it belong to the Church to make lawes? and if she make some, how farre the faithfull ought to obey her.*

**W**Hen the question is of the lawes of the Church, wee knowe that som concerne the doctrine, vnder which wee comprehend the Sacramentes also, and other the discipline or pollicie, and order, that is to say, the fashion and manner of doing. The lawes which concerne doctrine, touch the conscience, and in the knowledge and practise of them, standeth the seruice & worship of God, & our own saluation. Of this sort are al the points & articles of doctrine, contained in the Scripture, which we must beleene and obserue, without adding any thing thereto, or diminishing therfrom in changing it. Those which concerne the discipline, are to bee referred to the order and honestie, which ought to be kept in the church, and consist in a maner & fashion of doing, altogether outward, and these may a man call indifferent, which a man may vse either well or euill, of this sort are ordinaunces touching

ching the places, the times, the seasons, & the houres, set for preachings & ministration of the Sacraments, the celebration of marriages, fasts, publik praiers, & such like things: yet notwithstanding this must be knowne, that no man may appoint in the practise and perfourmance of these matters, the seruice of God, or our saluation, neither must any man thinke, that of themselues they concerne the conscience.

Nowe the difference and disputation that some moue and make in the Church touching this matter, is not as concerning this laste kinde of Lawes, apperteining only to the discipline or pollicie. So euery one knoweth and cōfesseth, that the church cannot want her pollicie & order and that, to the end shee may abide vnited and tyed together, shee hath neede of certain outward bonds: wherfore the church may without any difficulti or doubt, make lawes apperteining only to the outwarde discipline, and take them away, or change them, according as she shal iudge them to be expedient & profitable, hauing alwaies speciall respect to the times, places, and persons. As for example, the church may

*Beate baptizati* R 2 *ordene*

ordeine & appoint some day of the week for publike praiers, whether the prayers be ordinary or extraordinary : the Church also may chose a certaine day, or a certaine houre, to giue thanks vnto God when it shall haue pleased him, to haue deliuered out of some greate daunger either the whole Church, or the Countie, or the Magistrate, or some other members placed in authoritie : the Church also may publish a fast, so often as necessitie and occasion shall require. It may take order also, that Baptisme be ministred at a certaine time after the preachings : that the holy Supper be celebrated and ministred so often in a yeere, and at those seasons, which they shall iudge expedient and meete; that the askings or publishing of the banes of marriage, shoulde bee as it were proclaimed or declared three seuerall Sundaies: And lastly that the saide marriages should bee celebrated at the Sermons or preachings, either in the morning or evening: that the consistories for the maners of the people, and the assemblie or company which haue care for the poore, assemble and meete together so often in a moneth, as shall bee found expedient, and profita-

profitable.

Wherefore the Church may establish these lawes, and other such like, which the faithful ought to obey, to the ende that there may not be any disorder, or any confusion among the people of God.

But the question is of lawes concerning doctrine, and the Sacraments, or els other lawes touching the discipline, by which they would binde consciences, & inclose and comprehend therein simplie the seruice of God, that is to say, whether it belong to the Church to make Lawes thereof or no? The Romish Catholikes, say they may, and wee affirme the contrarie, and these are their reasons following.

The first reason is this: The Church hath authoritie to teach: wherefore she hath also authoritie to make lawes, belonging to the doctrine or teaching.

But this argument may be ouerthrown in two wordes, if we denie the consequence. For these be matters very much differing, to wit, to haue authoritie to teache, and to haue authoritie to make Lawes belonging to the doctrine. Iesus Christe hath in deede giuen the first of these to his

R 3      Church;

*Dent. 4, 2.*  
*12, 32.*

church : but so hee hath not the seconde. And as God hath expressely forbidden, to add any thing vnto his law, so Iesus Christ hath comāded his disciples, to teach only the doctrine which they had heard and receiued of him.

The second reason. The church hath the vse of the keies, & can bind and loose, absolute and excommunicate. Wherefore it followeth that shee hath also authorie to establish laws appertaining to the doctrine.

I answer in one worde, that the consequence is false as it was in the argument last before going: for a Lorde or Ruler will in deed giue power and authoritie to his officers to absolute & to condemne according to the laws & ordinances, but yet it will not follow for al that, that he giueth them power, of theselues to make new laws ouer his people, & to iudge by them according to their own fantasie. So Iesus Christ hath in deed given vnto his apostles & disciples, this power, to binde, & to loose according to his laws, but this is ill concluded, to say that therefore he hath giue the this power & this authoritie of theselues to make laws, & to establish them in his Church



Church, and thereby to binde mens consciences.

The third reason, Iesus Christ hath said, *Mat. 23. 2. 3.*  
*The Scribes and Pharisees sit in Moses seat:*  
*all therefore whatsoever they bid you observe,*  
*that observe & do:* And the Author of the  
Epistle to the Hebrwes, *Obey thē that haue* *Heb. 13. 17.*  
*the ouersight of you, and submit your selues to*  
*thē.* Wherefore it followeth, that we ought  
to obey the Pastors of the Church in keeping  
and obseruing their lawes.

I answered, that when wee are commanded  
to obey our Pastors, this ought to be  
vnderstood, so farre forth as their com-  
mandements proceede and come out of  
Moses chaire, that is to say, out of the word  
of God. For otherwise the Lord protesteth  
and openly witnesseth, that hee is worship-  
ped in vain, when men set out, and preach  
for doctrine, the commandemēts of men.  
And he himself doth straightly cōmand vs  
earnestly to take heed & beware of the lea-  
uen of the Pharises & Saduces. Touching  
which matter, let vs heare Sainte Au-  
gustine. *The Scribes (saith hee) and the* *Mat. 16. 6*  
*Pharisees sitte in Moses seate, doe that there-* *August. in Iohn.*  
*fore which they shall shew vnto you. For be-* *Tracta. 46. Cap.*  
*10.*

ing set in the chaire or seate of Moses, they teach the law of God, and so God teacheth by them. But if they would teach any thing of their owne, heare them not, and doe not that which they will say: for they seek their owne profite and gaine, and not Christes profite. In summe then, if the Church make & ordeine for vs commaundements drawn and taken from the word of god, it is our duetie to receiue them, and to yeelde our selues obedient thereto: otherwise not. For it is not the Churches duetie to goe beyond the boundes of Gods wordes, in making lawes of her owne head and authoritie, & inuventing new fashions and maners to serue God by. And the rule of our obedience ought alwaies to be the very selfe same worde of God: as Cornelius saide vnto Saint Peter. *Now are we al heere present before God, to heare all thinges which are commaunded thee of God.*

*Acts, 10. 33.*

*Mat. 18. 17.*

*Luke, 10. 16.*

The fourth reason, wee must obey the voice of the Church, as wee haue a commandement giuen vs therfore in these places, *Mat. 18. Luk. 10.* But the lawes & commandements of the church, are the churches voice, wherefore it followeth that we must obey the lawes & cōmandemēts of the church.

I aun-

I aunswere, as aboue is aunswered, that wee must obeye the voyce of the Church, when it commeth out of Moyse chaire and seate : that is to say, when her commaundementes shalbe taken and fet from the word of God: and when also the question shall bee of thinges indifferent, which shee shall ordeine and establish, to keepe good order, & to serue for edification, and the maintenance and vpholding of the discipline : For in the things which are contrarie to Gods worde, and in those also which of them selues are indifferent, but yet become and made euill thorowe superstition, to wit, because that in them, they would place the seruice of God, and that they would think by them, to deserue Gods grace, and the forgiuenes of sinnes, in these things I say, we ought not at any hand to obey, but in such commaundementes of the Church, we ought to say, *Acts. 4. 19.*  
*5. 29.*  
*that it is better to obey God then men.*

The fift reason : As in Ester it was ordeined, that besides the feastes commaunded in the lawe, they should celebrate euery yeare the feast of lottes, which was called, *Purim* : and in the historie of the Machabees, the feast of the dedication, called *1. Macha. 4. 59.*

*John, 10, 22.* in Greeke by Saint Iohn, *Encenia*: So the Christian church may well at this day ordeine feastes, as shall seeme vnto her to be expedient and profitable for the glorie of God, and the edification of the people: as it hath in time heretofore ordeined the feastes and holie dayes of saint Peter, of saint Anthonie, of saint Marcellus, of saint Margaret, and all the rest.

I answered, that there is no likenesse at all, betweene the feastes of *Purim*, or lots, and of the dedication, and these of saint Peter, saint Anthonie, and such others. I deny not, but that those two first, were in former time established by the church, besides the feastes ordeined in the lawe: but let vs marke I pray you, howe, and to what ende. Certainly this was for the glorie of God, & to bring to their remembrance his great benefites, towards his church, that they also might giue him thanks therfore. For in Ester it is saide, that the feast of *Purim*, or lottes, was ordeined by the church, for remembraunce of this, that the people was deliuered from the cursed conspiracie of Haman. And Iudas Machabeus, with the consent of the whole

whole church ordeined, the feast of the dedication, otherwise called *Encenia*, in remembraunce of the deliuerance of the people, and of the repairing, and hallowing againe, as it were, of the Temple, which had beene polluted by Antiochus. And wee deny not but that Synodes, may ordein certain dayes, and solemnely keepe them, to the end that the people may cease from their own workes, to fast, to pray vnto God, and to yeeld him thanks, according as things shall fall out, & occasion be ministred, so that it be don without superstition, idolatrie, or euill example. But how can we, by the examples of the two feastes aforesaide, approue or allowe the feastes of the Papacie or Popedome? First they were but two onely. But in the Popedom, there is an infinit number. For what measure did they euer keepe in the number thereof? Secondly, the two aboue spoken of, were instituted to the name of God, and at no hande to the name of any dead Saints. But these are ordeined to the name of creatures, and not to the name of God, as we heare, they cal them, the feastes of S. Anthony, of S. Frauncis, of Saint Vincent, of Saint Sebastian, of Saint Agathon,  
of

of the virgine Mary, and so of others.

Thirdly, those had their foundation and beginning for the seruice of God, and alwayes serued to edification, for they were established and appointed (as hath beene said) to thank God, & to giue him praise, for the benefites which hee had bestowed vpon his Church. These had no foundation or beginning, but in superstition and idolatrie, & serue to no other purpose or matter, either more or lesse, than the feastes and holie dayes of the Paganes and Ethnickes. For wherfore is it, that the Papistes giue the names of Saintes to their feastiual dayes, but because they meane, to sanctifie the saide feastes, in the honour of those Saintes (as they call them) whose name they beare? And in so doing, do they not set vp the Saintes in Gods place, because they serue & giue that honour vnto the, which apperteineth to him alone, as in olde time the Paganes did in the celebration of their feastes and diuine seruices?

These are the principall reasons vpon which the Romishe Catholikes grounde them selues, thereby to proue, that it belongeth to the Church, to make lawes to  
tye



ye mens consciences withall. Nowe it remaineth, that wee shewe and set downe our reasons, to proue the contrarie.

The first is this : It is written in *Isaiah* : *Isaiah. 33.22*  
*The Lord is our Iudge : the Lord is our lawe*  
*giuer : the Lord is our King.* And in *Saint*  
*Iames.* *There is one lawe giuer which is* *Iam. 4.12.*  
*able to saue and destroy :* whereby it is verie  
 clearely seene, that it belongeth to God a-  
 lone, to make Ecclesiasticall lawes, apper-  
 teining to his seruice.

The second reason : There is none but  
 God alone, that can institute and ordeine  
 a lawfull seruice, which may be agreeable  
 to himselfe, and acceptable in his sight, for  
 this cause he him selfe saith : *Yee shall not* *Dent. 12.8.*  
*doe after all these thinges, that yee doe heere* *32.*  
*this day : that is, every man whatsoener see-*  
*meth good in his owne eyes : but whatsoener I*  
*commaund you, take heed yee do it : thou shalt*  
*put nothing thereto, nor take ought there-*  
*from.* And in *Jeremiah.* *I spake not (saith* *Ier. 7.22.23*  
*he) unto your fathers, nor commaunded them*  
*whē I brought them out of the land of Egypt,*  
*concerning burnt offerings and sacrifices : but*  
*this thing I commanded them, saying, Obey*  
*my voice, and I will be your God, and yee shal*  
*be my people, and walke yee in all the wayes*  
*which*

1. Sam. 15. 22.

Leuit. 10. 1.  
&c.Isaiah. 40. 13  
&c.

Rom. 11. 34.

which I haue commaunded you, that it may be well vnto you. He saith also by his Prophet Samuell: *Thinkest thou, that the Lord hath as great pleasure in burnt offerings and sacrifices, as when his voice is obeyed? Behold to obey, is better than sacrifice: and to hearken, is better then the fatte of Rammes.* Wee may read, many such or the lyke sentēces, but specially this is notable and excellent, that the sonnes of Aaron were horribly burned and consumed with the fire which was sent out from the Lord, because they offered straunge fire, and which in deede, was not commaunded them. But wee adde, that the lawes which concerne doctrine, and by which mens consciences are tied, appertaine to the seruice of God. And therefore it foloweth, that there is none but God alone which can make and establish such lawes.

The third reason: Lawes concerning doctrine, and such as binde mens consciences, ought to bee vnto vs a testimony & pledge, of the wil of God: But God alone by his word can giue vnto vs this testimony, and at no hand or by no meanes, men, as of them selues, *For who hath instructed the spirite, of the Lord? or was his Counsellor, or taught him? as the scripture saith: It foloweth*

loweth the, that God alone, may make & establish lawes concerning doctrine, and which shal serue to binde mens cōsciēces.

The fourth reason: If it belong to the Church, to make lawes concerning doctrine, & the seruice of god, this must needs be, that she hath receiued the prerogatiue and authoritie, from God him self, for mē haue not here in their life, any power so to doe. But so it is, that the Church hath not receiued from God this prerogatiue & authoritie. For cōtrariwise, God hath expressly & plainly forbidden them, to ioyne or adde any thing to his lawe. Wherefore it followeth, that it doeth not apperteine to her, to make lawes touching doctrine and the seruice of God.

*Dent. 4. 2.*

*12. 32.*

The fift reason. It is necessary, that they which make lawes shoulde haue Lordship, rule & authoritie ouer the, to whom they giue those lawes. But the church hath no Lordship, or rule, ouer the consciences of the faithfull: for S. Peter speketh with a loud voice & plainly, *That the Pastors & Bishops haue not any Lordshippe ouer the Lordes inheritance, that is to say, ouer the faithfull, of whō the church is composed & made.* And S. Paul plainly protesteth: touching himself, that hee hath not any dominion ouer the faith of the *Corinthians.*

*1. Pet. 5. 3.*

*2. Cor. 1. 4.*

Where-

Wherefore it followeth, that the Church may not make or establiſh lawes, to binde the consciences of faithfull people.

*Mat. 15. 2.*

*I. Tim. 4. 1.  
&c.*

*Colloſ. 2. 16.  
18.*

The ſixt reaſon: The Lorde ſaith: *In vaine they worſhip mee, teaching for doctrine mens precepts and commaundements:* And S. Paul calleth lawes & traditiones, touching forbidding of marriage, and uſe of meats, *the doctrine of Devils.* Alſo he ſaith: *Let no man condemne you in meate and drinke, or in reſpect of an holy day, &c.* Let no mā at his pleaſure beare rule ouer you, by humblenes of minde, and worſhipping of Angels. By theſe ſentences, it is moſt plaine and euident, that the Church ought not, nor may not eſtabliſh any ſuch lawes, to binde, tye, or reſtraine mens consciences.

*Galat. 3. 1.*

The ſeuenth reaſon. The lawes which take away from vs, that Chriſtian libertie which Chriſt hath gotten and purchaſed for vs, ought not in any caſe to be eſtabliſhed or tollerated. For S. Paule exhorteth vs, *to ſtande faſt in the libertie wherewith Chriſt hath made vs free, and that we ſhould not be intangled againe with the yoke of bondage.* But the lawes giuen by men & not from God him ſelfe, touching matters, which are commended vnto vs, with an opinion

opinion of necessitie, & which are required of vs, as workes meritorious, or as the seruice of God, take away frō vs the christian libertie and freedome which Christ hath purchased for vs: of this sort are the lawes made, touching the obseruatiō and keeping of lent, celebration or keping holy of certaine feasts, not to eate flesh, vpon Friday, Saturday, and certain other dayes: & such like things. Wherefore it followeth, that such lawes ought not in any case to be established, set vp, tollerated, or borne withall.

But wee wil make or put an end to this Chapter, with two sentences which make altogether for vs, & are altogether against the Romish Catholikes. The one is Thomas of Aquine his owne, saying thus. Because that the church is founded alreadie and grounded in the faith & in the Sacraments, it doth not belong to the Ministers of the Church, to make newe Articles of faith, or new Sacraments, or to take away those which are alreadie made and established. For this is the excellencie and power, which belongeth onely vnto Iesus Christ, who is the foundatiō of the church. The other sentence is of *Alphōsus de Castro* his own

*Tho. Aquin. in  
summa. part. 3.  
in additio. 46.  
Artic. 6.*

Alphonf. de Cast.  
aduersus omnes  
hereses,  
lib. 1. Cap. 8.

containing these wordes. It may not at any hand bee either done or suffered, that the church should establish a new article of faith : but that which was in former time the true faith, and which notwithstanding was hidden from vs, the Church bringeth to passe by her testimony and witnes, that the same is made knowne vnto vs, And the Abbot, is verie much deceiued in the decretals, expounding the Chapter, which beginneth *Cum Christus*, that is, when Christ &c. in the title of Heretikes, when he saith, That the pope may make newe articles of faith. Hee knew not, nor vnderstood not what it was which hee spake, and therefore erred and was deceiued, as a Shoemaker should be, if hee would take vpon him some matter ouer and besides his occupation.

The sixteenth Chapter.

*Of the afflictions and persecutions of the Church.*

There are diuers which would faine haue a Church of sugar, or of veluet (as you wold say) that is to say, that in seruing God they might be exempted, from all afflictions : Suche were Zebedeus his sonnes, Iames and Iohn, who being couetous



tous and greedie of worldly honours, and  
 desiring to liue at their ease and rest, de- *Mark. 10. 38*  
 maunded of Iesus Christ, *That hee would* &c.  
*graunt vnto them to sit in his glorie, the*  
*one at his right hande, and the other at his*  
*left.* But the scripture teacheth vs altoge-  
 ther the cōtrarie, that is to say, that so long  
 as we haue to walk here below, it standeth  
 vs in hand to battell or fight, yea to passe  
 thorow the thornes, and to be tormented  
 by the malice of the Deuill, & wicked men  
 his instruments: yea, so much the more, by  
 how much wee shal indeuour and labour,  
 sincerely to serue God. Which thing also  
 Iesus Christ hath well and sufficiently de-  
 clared, to the abouesaid sonnes of Zebede-  
 us, when he answered them: *Yee knowe not*  
*what yee aske. Can ye drinke of the Cup, that* *Mark. 10. 38*  
*I shal drink of, and be baptized with the bap-*  
*tisme, wherewith I shal be baptized?* Meaning  
 therby, that the common state & cōdition  
 of Christiāns is this, that they should be ex-  
 ercised in this world, by the crosse & tribu-  
 lations, before that they can bee crowned.  
 And this is the cause, wherfore the church  
 is called militant or warfaring, so long as it  
 is here below on the earth, euē as we haue  
 seene and heard in the first Chapter.

**Mark. 4. 36.**

**Or.**

And for this verie selfe same cause also, it is compared to a litle shippe, altogether tossed vp and downe, in the midst of the bellowes or surges, and of the tempests of the sea : also, to grounde continually ploughed ouer, and thorowe which men make the plough, continually to goe, to rent or cleaue it, & to turn it vpside down.

**Psal. 129. 3.**

Therefore also S. Paul saith in the Acts: *That by many tribulations wee must enter into the kingdome of God.* And in 2. Epistle to Tim.

**2 Tim. 3. 12.**

*All those that wil liue godly in Christ Iesus, shal suffer persecution.* Iesus Christ saith also

**John. 15. 20.**

unto his Disciples : *Remember the worde that I said unto you, that the seruauant is not greater than his maister, If they haue persecuted me, they wil persecute you also.* Also.

**John. 16. 1. 2.**

*These things haue I said unto you, that yee should not be offended. They shal excommunicate you: yea, the time shal come, that whosoever killeth you, wil thinke, that hee doeth God seruice.* And this is the state and conditiō, wherein God wil haue his Church to glorifie him, here belowe on the earth. And in deed, the first lesson that Iesus Christ gaue to his Disciples, was touching this matter of the Crosse and persecutions: *If any man*

**Matth. 16. 24**

*(saith he) wil come after me, let him forsake him*

him selfe, & take vp his Crosse and follow me.

The experience of all times and ages, doth sufficiently shew vnto vs the truth of this matter: whether we cōsider somewhat narrowly, as well the estate of the auncient Church. vnder the old Testament, as the state of that which came after ward vnder the new Testament, insomuch that it may rightly say: *They haue often afflicted mee from my youth, & haue done mee a thousand euils, as is saide in the Psalmes. For euen from the beginning the Deuil hath alwayes beene like to himselfe, that is to say, a lier, a murtherer, enuious, & a false and priuie accuser, & war hath alwayes continued, betweene the womans seed, & the Serpents seed. And howe can any man ioyne & put together thinges which are of a contrarie nature? How can any man make agreement betweene God and the Deuill, betweene Christ and Belial, betweene the faithfull and the unbeleeuers.*

*Psal. 129. 1.*

*Iohn. 8. 44.*

*Gene. 3. 15.*

*2. Cor. 6. 14.*

*15.*

Iesus Christ in the third Cap. of S. Iohn, sheweth a reaso, to declare why it is impossible, that the good & the wicked shuld suffer one with another, & agree together: to wit, That all the workes which the worlde doeth are wicked, and therefore, lest they should bee discovered & laide open by the

*Iohn. 3. 19. 20.*

light, it hateth the light, and loueth darknesse. From hence is it, that euen frō the beginning of the world enimites between the faithfull, and the aduersaries of the trueth, haue taken and had their originall and first foundation. This is the cause why Cain slue his brother Abell: that Lot the faithful seruant of the Lord, was hated of the Sodomites, that Ishmael mocked Isaac, and persecuted him: that Esaw went about to oppresse & kill Iacob, euen from his youth: that Ioseph had his owne brethren for his enemies: that the Prophetes could not agree with the wicked Kinges: nor S. Iohn Baptist, with the incestuous Herode, nor Iesus Christ with the high Priestes, Scribes, & Pharisees, nor the Apostles and Martyrs, with the infideles & vnbeleeuers of their times. And therefore it is meere follie, to suppose and thinke, that the children of God, can euer bee beloued of the worlde. Whereupon by good right, & for good cause, S. Iames saith, *That the amitie of the world, is the enimitie of God. and hee that will bee a friende of the worlde, maketh himselfe the enimie of God.* And for this cause also, Iesus Christ hath saide to his Disciples: *If yee were of this worlde,*  
*the*

*Iames. 4. 4.*

*Iohn. 15. 19.*

*the worlde woulde loue his owne, but because yee are not of this worlde, but I haue chosē and separated you out of this worlde, therefore the worlde hateth you.* To bee short, if we woulde, that the Church of God, should bee without persecution, then of necessity must it bee, that the worlde shoulde bee without hatred, the Deuill without enuie, and our nature without vice or sinne.

But to the ende that wee may specifie and declare certaine thinges, touching the persecutions of the Church, let vs examine, as it were one by one, the ten persecutions, which came vpon it, after the death of Iesus Christ, vnder the Emperors, whereof the Ecclesiasticall historie maketh mention.

*A discourse of  
the ten great per-  
secutions of the  
Church.*

True it is, that in the time of Augustus the seconde Emperour, the church was muche persecuted vnder the greate Herode, who thinking to put to death the King of the Iewes, in the verie cradle, commaunded men to slaie all the babes and litle children of Bethlehem, and of all the borders thereof, from two yeares olde and vnder.

Also vnder Tiberius, the third Emperour, by Herode Antipas, the Tetrarch of Galilee (who was the sonne of the first Herode) who tooke away his brother Philips wife, and put to death Iohn Baptist, because hee reproofed him for that sinne and offence. And by Pilate also, who condemned and caused to be put to death on the Crosse Iesus Christ, the high Priests, Scribes, Pharises, & Elders of the people, beeing the principall blowers of the fire, and chiefe persecutors.

Moreover, vnder Caius Caligula, that horrible monster, who was appointed the fourth Emperour, in the nine and thirtieth yeare after Christes birth, & raigned three yeares, tenne monethes and eight dayes: & vnder Claudius also, his successour, And it appeareth by the historie of the Actes, and the Epistles of the Apostles, howe the churches were tossed and persecuted, in *Asia, Antiochia, Pisidia, Iconium, Lystra, Galatia, Ephesus, Macedonia, Philippi, Thessalonica, Corinthus, Berrhae, Rome*, and many other places, but all these persecutions, were as yet particular, and but in some one place or other, God modera-  
ting



ting and mitigating the hearts and hands of men, and governing after a wonderful sorte his Church in those Emperours dayes, to the ende it mighte more blessedly and plentifully growe. But omitting these, let vs speake of the ten great and generall persecutions, as they are called, by which the Church was eagerly assaulted, and cruelly tormented on all sides.

The first persecution was vnder Nero, the sixth Emperour, who was called *Claudius Domitianus Nero*. He was ordeined Emperour, in the yeere 17, after the birth of Christe, and reigned xiiii yeeres, seuen monethes, and certaine dayes. And some say that the fise first yeeres hee was a good man, but that afterwards he so disordered himselfe, and fell into suche excesse by incests, murthers, and all maner of wickednesses, that hardly there is as yet any other Emperour to be found, who was defiled with such filthinesses.

*Tertullian* rehearseth in his *Apologetico*, that this Emperour was the first persecutor of the Church. Looke (saith hee) into your histories and registers, and you shall

*Tertul. Apolog.*  
*Cap. 5.*

§ 5. finde

*Corne. Tacitus*  
*lib. 15.*

finde, that *Nero* was the first, which exercised crueltie, against the christians, which were vnder the Emperours authoritie, & principallie against the church which was established at Rome. And *Cornelius Tacitus* declareth, that the occasiō which *Nero* toke to persecute the church for, was this, that he comāded secretly to set on fire the citie of Rome, that he might see some forme or image as it were, which might represent & set out vnto him the fire of Troy. And so the fire continued in the Citie sixe daies space, which made such a destruction, that he became hereby very odious among the people. And seeing that hee could not put out this hatred, and waiting of him to doe him som mischiefe for al the good turnes which he could do to the people, he found out this deuise to sow abroad this bruite, rumor and report, that it was the Christians, who had ben the blowers of that fire, and the authours of that destruction, and from that time forward, he began to persecute them, and to put them to death, both because they were (as he said) the blowers of that fire, and also because they were enemies of all mankinde, by reason of that confession which they made of the name of Christ. And to make them to die,

his vpholders put vpon their backes the skinned of wild beastes, that they might be torn and rent (if it were possible) in peeces with dogs, where also they crucified them & burned them alive: & although the day failed them, yet they burned them, that they might thereby give light to the night, This first persecution began about the yeere of Christ 66. the x. yeere of *Nero* his raigne & lasted 4. yeeres & somewhat more, vntill the death of that tyrant. Some say, & *Eusebius* amongst those reciteth it, that this *Nero*, about the end of his daies or reigne caused *S. Peter*, & *S. Paul* to be put to death.

The 2. persecution was vnder *Domitian* the xii. Emperour who was appointed Emperour, in the yeere of Christ 83. & reigned xv. yeeres, and vi. monethes. He was so lifted vp in crueltie and pride that he would haue his subiects call him God & Lord, & caused images of his owne person to be made of gold & siluer. He ordeined (as his father *Vespasian* had done before him) that inquirie should be made against the race of Dauid, & that they which were found to be therof, should be put to death, for he feared the comming of Christ, & about the 14. yere of his reigne, & the yeere of Christ 97. he caused by an Edict to be published,  
and

and proclaimed a cruell persecution against the Christians, insomuche that the Church was miserably and a long time tormented vnder him.

The third persecution, was in the dayes of *Traian*, the fourteenth Emperour, who was appointed Emperour about the yeere of Christe 100. who gouerned the Empire nientene yeeres, sixe monethes, and fiftene dayes. Hee is greatly praised of the Historiographers, as a courteous and gentle Prince : and some say that hee was so renowned and famous, by reason of his iustice, & curtesie, that euer after so often as any was created Emperour, the people yeelded this blessed exclamation, outcrie, and consent : Bee hee more happy then *Augustus*, and better then *Traian*, yet notwithstanding hee persecuted the Church, and mark the occasion that he tooke so to doe. Hee was brought vp from his infancie, in the Paganish and Heathenish superstitions, by reason whereof hee disdained and despised christiā religion, because that it was contrary to these superstitions. Besides that, hee had about him certaine courtiers, which were blowers of that fire in him & augmented that disdain and dis-  
spite

pite in him : insomuch that diuers Historiographers recorde, that hee was not so much of his owne nature inclined to shed blood, as deceiued and stirred vp thereto, by his counsellors, and principally by the Pagane Priestes, who (as *Freculphus* witnesseth) gaue good store of siluer to the gouernours, and bribed freely, to the end that they would put the christiāns to death as their deadly enemies. Some adde, that the number of Christians, was very much increased, whereupon many inconueniences might come to the Romane Empire, if the dāger were not preuēted: which also was a cause that *Traian* was the more inflamed and kindled against them, as also *Sabellicus* writeth, that the great number of christians were more suspected of this Emperour, then the religion. After this sort then did they accuse the christians of sedition and blasphemie, and for these causes they were cruelly persecuted, insomuch as it appeareth by that which *Plinie* the second hath written, That publik commandements were sent from the Emperour, to the gouernours of all the Prouinces, by which euery gouernour was inforced too persecute : and so the persecution was spread

*Freculph. lib. 2.  
Cap. 20.*

*Sabellicus.*

*Plinius secund.*

spread abroad through out al the places of the Romã empire, which at that time cõteined, not only *Europe*, but also a great parte of *Asia & Affrica*: And the said persecutiõ indured about fourteene yeeres, but yet in suche order that in the beginning of the reigne of *Traian*, it was some what lesse sharpe, but afterwards it flamed out, and burst foorth more and more.

*Tertul. Apologi.  
Caps 2.*

Nowe the sayde *Plinie* the seconde had at that time the gouernment of a certaine Prouince, to wit, of *Bethina*, and as *Tertullian* saith, hee was appointed too persecute the Christians, about the yeere of Christ 112. and of *Traian* the xiiii. yeere. Wherefore hee being astonished with the great number of martyres, which were euery day put to death, did write a letter too the aforesaid Emperour, to aduertise him, or to giue him to vnderstãd of that which was doone in his Prouince, and to haue his aduice & counsel touching that which hee was to doe in time to come, to whom the Emperour made answere by another letter, declaring vnto him, and making him to vnderstande his intente and purpose. And because that in these letters.

wee



wee may see on the one side, the innocencie of the faithfull people, and on the other side the iniustice of tyrants, and because they doe lively set out vnto vs the estate of the Christians at this day, and the maners and customes of those which persecute them, and may by this meane stande the age wherein wee line in very good steede, for instruction both of the one and the other, it shall be good and expedient that wee inregister them, and put them downe. Heere now followeth Plinie his letter, which hee sent to the Emperour *Traian*, euen as it is written in his owne booke.

Syr, I am accustomed to declare vnto your Maiestie all the affaires and matters wherof I am in doubt. For who can better correct my dulnesse, or instruct mine ignorance? I was neuer yet present, at the trials of Christians, and proceedings against the, and therefore I knowe not what informations, they put in against the, or for what cause they punish them. And I haue been in great doubt, to wit, whether there bee anye difference too bee made of ages, or whether those which bee verie young, doe not in some thyng differ from

*Plinie the p.  
cond his letter to  
Traian.*

from these, which are more strong, or whether wee shoulde pardon them which repent, or whether this might stande a man in any steede that hath been a Christian, to be so no more. And although the name import no wickednesse, yet I doubt whether the wickednesse tyed to the name, ought to be punished or no. But beholde, what way and meane, I haue hitherto held and taken, touching them which were accused before mee as christians: I haue asked the whether they were christiāns, threatening them to bring them to triall and examinatio: and if som persevered, I haue decreed and appointed them to bee lead to punishment for I doubt not at all, that whatsoeuer it was, which they would confesse, but that a man ought to punish such stubbornesse & indurate obstinacie. There haue been some lead with such a like kind led follie, and because they were Citizens of Rome, I haue decreed that they should be sent back again to Rome. In proesse of time (as it comonly falleth out) the mischief is spread abroad & diuers kindes are come vp. Some haue published a little booke, without the authours name, containing the name of diuers which denie theselues  
to

to be christians, or so to haue beene, I haue made the call vpon the Gods, I spake first, and they after mee: and seeing that they offered wine & incense, to your image which I caused too bee brought thither, with the images of the Gods, and besides this that they cursed christ, I haue decreed to let the go at liberty, & specially bicause some say, that those which are Christians in deede, cannot be induced or drawne to this, for any force or violence, which you can doe to them. Some being disclosed by the accusers, haue first confessed that they were Christians, and immediatly haue denied that they were such, yea indeede that they had bin christiãs, though they would not be so any more: other some saide, that it was but litle aboue iii. yeeres since they were such, but that they would bee so no more: other some said that it was a longer time, yea som that it was aboue xx. yeeres. Al worshiped your image, & the pictures and images of the Gods: these also cursed Christ.

Moreover, they affirmed, that this was the summe or chiefest either of their fault or of their error, that they had a certaine day appointed, wherein they assembled  
T

themselves before day, and did sing altogether a song or Psalme vnto Christ, as vnto God, and it of their owne accord they bounde themselves by an oth, not to commit any offence: but it was doone to this ende, that they might not commit any theftes, robberies, or adulteries, least they shoulde breake their faith promised and giuen, and shoulde denie that which was giuen them to keepe, and this being done they are accustomed to depart, euery one about his busines, & afterwards assemble themselves together againe, to take their refectiō in common, and one with another, and yet without doing any maner of euil. Now then they ceased after my edict and proclamatiō, by which, according to your decrees I haue forbiddē to keep any assēblies or cōuenticles. And so much the more haue I supposed it to be necessarie, to know this, by the examinatiō of 2. maidens, which som say, haue serued such people. But I haue not founde any other thing, sauing a certaine peruerse superstition, & therefore putting of to be instructed therein, I haue had my recourse to you. (Syr) to haue counsel therof, for it seemed vnto me that this was a matter meet and worthie to be cōsulted of, principally, by reason of

of the multitude & great number of the, which are in danger. For diuers of all conditions and estates, olde and young, men and women, are commonly in danger, & so will bee. For the contagion and infection of this superstition is spread abroad, not only in Cities, but also in townes, villages, & fields, & it seemeth, that it cannot or will be easily staied & corrected: and verily, we perceiue, that they begin to frequent and repaire to the Tēples, wherunto they were not wont to come, & that they giue themselves to celebrating the diuine seruices, which were long time omitted, and that many beastes are sold, to be offered in sacrifice, wheras heretofore, there were few buiers found. By this we may easily coniecture, what a multitude of men may come to amēdmēt, if we would giue the leasure to repent theselues. And this is the cōtents of Plinie his letter to Traian; now followeth the answer.

My friend Secundus, thou hast done that which thou oughtest to doe, in the knowledge of the causes of these mē. who haue bin accused before these christiās. For we can not generally establishe and ordein any matter, which hath as it were a certain forme,

*Traianus answer  
to Plinie.*

Let there be no more informatiōs and in-  
quires made of them, but if any accuse the  
let them bee punished yet so notwithstanding,  
that he which shall denie that he is a  
Christian, and shall declare the same by ef-  
fect, to wit in making supplication and  
prayer to our Gods, although that in time  
heeretofore he haue beene suspected, doe  
obtaine pardon by this repentance. And  
as touching the bookes which are publi-  
shed & set out without the autours name,  
they ought not to haue place, or to be ac-  
counted amōgst crimes or faults, for that  
is a very ill example, & also it hath not bin  
begun in our time.

*Euseb. lib. 3. cap.*

33.

*Tertull. Apolo.*

*Cap. 2.*

Behold the two letters, whereof *Euse-*  
*bins* maketh mention in his Ecclesiasticall  
Historie, alleading *Tertullian* in his *Apo-*  
*logetico*. which *Tertullia* censuring the Em-  
perors answer, speaketh after this maner.  
O sentence confused and darkened by ne-  
cessitie, which decreeth that inquirie shall  
not be made of them, because they seeme  
innocent people, & yet in the mean while  
commaundeth that they should bee puni-  
shed as culpable and giltie. It vseth par-  
don & crueltie, it dissēbleth & punisheth.  
Wherefore O Emperour dost thou abuse  
thy



thy self, in thy charge and Censure. If thou condemne Christians, why doest thou not make and put in also informations against them? Or if thou make and put in no informations, Wherefore doest thou condemne them.

The fourth persecution was vnder *Marcus Antonius verus*, the xvi. Emperour, who was created in the yeere of Christ 162. He is otherwise called of the Historiographers *Marcus Aurelius Verus*, and surnamed the Philosopher. He gouerned the Empire the space of xviii. or xix. yeeres. His vertues were great and wonderfull, yet the true vertue was wating in him, to wit, the feare of God. For looke by how much more he was gentle towards his owne, by so much he was the more rude and seuerer againste the Christians, as a Stoicall man, & nourished and brought vp from his infancie, with the Priests of Satia, his lawes & edicts declare howe cruell hee was towardes the Christiāns. For in the booke of digestes we finde such a writing or law that hee made that those which would doe any thing against the religion of their Auncestours, shoulde bee banished and sent into the Isles.

Euseb. lib. 4. cap.  
62

Eusebius reciteth certain things take out of the *Apologie of Melitus*, the bishop of Sardis, amongst which is this also to be shewed that the faithfull people suffered persecution, by reason of some newe Edictes, which were published in Asia, wherewith the slanderers making themselves strong were prouoked and stirred vp, to pill and robbe the faithful in euery place wherefoeuer they found them, and to steale away the goods of the poore innocents.

Euseb. lib. 5. cap. 1

The Epistle of the Martyres of *Vienna*, and of *Lions*, Cities of Fraunce, sent to the faithful people of *Asia & Phrygia* (of which Eusebius maketh mention) speaketh of a writing or law of the Emperour sent too the gouernour of Fraunce, by which hee ordeined, that they shoulde put to death the christians, perseuering and continuing in their confession, and that they shoulde let the other goe, which woulde abiure, forswere and forsake the same.

As touching the crimes and faultes, whereof the Christians were accused, the foresaide Epistle reciteth that the Pagans prouoked, yea, constrained them to confesse straunge matters: and behold what it

it saith. Some were founde amongst vs, which were weake, who beeing vanquished by Satan, and very muche fearing tormentes, which they sawe the Saintes suffer and abide, being also pushed on by the souldiers, haue alleadged against vs that in our bankettes, wee should eate the flesh of litle children, as was vsed in *Thiests* his banquet, and that we commit whoredomes and horrible incests, like *Oedipus*, and other thinges which are not lawefull for vs to name, yea & that so execrable & abominable, that it is not possible to thinke that men shoulde euer haue committed such actes.

And as concerning the tormentes, the selfe same Epistle rehearseth them. That the Christians were spied and watched both within their houses and without: that men cried out againste them in all publike, and open places: that they dyd beat and whip them, drawe them vp and downe, stoned them, pilled, and tooke away their goods, and imprisoned them: that they applied and layde vnto them burning blades of yron that they shut them together in an instrument of torture

and torment euen vnto the fifth hole, that they put them into obscure and darke dungeons, that they strangled them within the prison, that they caſt them to beaſts that they put the with in cauldrons of yron to burne them, that they hanged them on Gibbets, that they caſt them to bulles, which might pearſe and gore them with their hornes, and ſuch other like things.

The .v. perſecutiō, was vnder *Seuerus*, xxi. Emperor, who was eſtabliſhed in the Empire in the yere of Chriſt, 196. He raigne 18. yeres. The ſtate of the church was ſomewhat peaceable, from the time of the Emperour *Commodus* (who was the xviij. Emperor & created about the yeere of Chriſt 181.) vntill *Seuerus* came, who in the ix. yeere of his raigne (which was after *Enſebius* account in the yeere of Chriſte 205.) moued & ſtirred vp a terrible perſecution againſt the chriſtians, by the gouerners of the Prouinces and countries. And ſome thinke, that hee was moued therto, rather by the vices & faultes, which the furious common people, did very faſly and wrongfully lay to the Chriſtians charge, then to ſay that of himſelfe hee had his hearte inflamed againſt them.

Tertullian

Tertullian who was in his time, saith, that hee shewed him selfe for a certaine time, not onely curteous, gentle, and full of beneficence, liberalitie and good will, but also did openly resist the rage of the people: yet Eusebius proueth by diuers examples of the Martyrs, that this Emperour was a terrible persecutor of the Church.

*Tertullian, ad  
scapul.*

Touching the crimes falsely obiected & alledged, against the Christians, Tertullian reciteth diuers of them, saying: That they were accused of sedition and treason: that they had blamed and spoken euill of the Emperour his honor: that they were murderers, Church robbers, incestuous persons, killers of infantes, which they did eate, the flesh being rawe: that they committed whordome without hauing respect with whom, after that they had put out the candles, with which filthinesse, the Gnostici, were in deed spotted. Also that they worshipped the head of an Asse, in the steede of God: that they worshipped the Sunne: that they were in nothing profitable for others: that they were enemies of mankinde, and the greatest and chiefest crime that they laid against them, or vpon them,

*Tertul. ad Scapu.  
& in Apologes.*

them, was this, that they despised the gods which other men worshipped.

*Eusebius.*

And touching the sortes and maners of torments, we may gather it out of that which Eusebius hath written of it: that some were buffeted and beaten: other some beheaded, others burned: others had boyling pitch powred, ouer all the members of their bodies, and so they were by litle and litle burned and put to death: and besides all this, that all their goods were pilled away, robbed, and confiscate.

The sixth persecution, was vnder Iulius Maximianus, the xxvi. Emperour, who succeeded Alexáder, in the yeare of Christ, 337. & reigned onely about three yeares. Hee was a sheepeheard in his young age, but because hee was a great and mightie man, beeing a Souldier, hee was created Emperour without any authoritie of the Senate, but by the onely good will and pleasure of the Souldiers & warlike company. Hee beeing cruell, barbarous, and rude, moued great persecution against the Christians, but namely and chiefly against the Doctours, teachers, and gouernours



nours of the Churches, supposing, that when these men, who were (as it were) the pillars of Christian religion, should be discomfited, the people would thereby be easilie turned away. Eusebius saith, that this Emperour was not kindled and set on fire, to execute this crueltie: but onely for hatred which hee beare, to Alexanders stocke and house, wherein there were many Christians: But he had not any great leasure or time to exercise his crueltie: for before he had reigned three whole yeares, he was slaine of his souldiers, and with him his sonne, who was nineteene yeares olde, and their bodies were cast into the River.

*Euseb. lib. 6.  
Cap. 28.*

The seventh persecution, was vnder the Emperour Decius, about the yeare of Christ, 247. Eusebius reciteth, that this persecution was mooued by Decius, because hee went enill, to Philip his Predecessour. And yet notwithstanding in another place hee saith, That Dionisius the Bishop of Alexandria, writ vnto Fabianus, the Bishop of Antioch, that his persecution was not moued or stirred vp

*Euseb. lib. 6.  
Cap. 39.*

*Euseb. lib. 6.  
Cap. 41.*

by

*Nicephorus. li. 5.  
Cap. 29.*

by the Emperour Decius, but onely confirmed by a certaine ordinance and decree which hee made, after it had been a whole yeare before stirred vp by the Pagans, who were prouoked thereunto by reason of a certaine stirre and vprore. But whatsoeuer was the cause thereof, this is certaine, it was a terrible & cruell persecution, against the poore Christians, inso much as Nicephorus saith, That it was as easie a matter to count the sand of the sea, as to number all them which suffered martyrdome, in this persecution, & that not in one place, or two alone, but almost thorowe all the worlde.

*Eusebius.*

And as touching the kindes of punishments, which they vsed against the Christians, wee may easily iudge howe diuers and many they were, by the extract which Euse. hath made, out of Dionisius his writings, touching the Martyres of Alexandria: for hee maketh mention of boyling pitch, of stoning, of throwing or casting sharpe Reedes against their faces and eies, of trayning them vpon the pauementes of the streets, of dashing or crushing them against the stones, of beating, and whipping, of burning, of percing the inwardes

or

or bowels, with pointed or sharp percurs,  
of cutting of heades, and of casting them  
downe headlong from high places. Saint  
Cyprian also reciteth, that certain were co-  
demned to dig mettall in the Mines. And  
Vincentius, in his mirror or glasse, addeth  
the tearing of them a sunder with cordes  
of yron, burning Lampes put and set to  
the Martyrs sides, the rage of wilde beasts,  
hanging, and strangling, and an other sort  
of torture or torment, called Cheualet,  
when they racked the in peeces with wylde  
Horses. And besides all this, the persecu-  
tors went so farre astray, that they tooke  
away the christians goods, bringing and  
leading the commō people into the Chri-  
stians houses, to pill and sacke them, as  
men are wont to do, in some mutinie, stir,  
or sedition, as we may behold in the wri-  
ting of Dionisius, sent to Fabianus, which  
saith thus: That so long as this persecu-  
tion lasted, all the whole multitude of the  
faithfull, were inforced to flee into the  
Mountaines, & into the wildernesses, and  
to wander vp and downe, as vagabounds  
or straying people, whereof some dyed  
with hunger, thirst, cold, and diuers sorts  
of sicknesses and diseases, other some were  
deuoured

*Cyprian, lib. 3.  
Epist. 25.*

*Vincentius in  
specul.*

deuoured by wilde beastes : other some, flaine by theeves and robbers, and other taken by the Barbarians, and ledde away as slaues.

*Euseb. lib. 7.  
Cap. 10.*

The eight persecution, was vnder Licinius Valerian, and Galien his sonne, who were created Emperours, about the yeare of Christ, 255. and reigned fifteene yeares : Galien reigned together with his father, fiue or sixe yeares, and the rest alone. Eusebius recordeth this of the foresaide Valerian : That in the beginning, hee was peaceable and quiet, towards the men of God, and guided by a verie good amiable, friendlie, and louing affection : that hee shewed him self familiar towards the faythfull, and intreate them curteouslie and gentlie: that his Courte was full of Christian people, and became a Church of God, but that the Maister and Principall, of the Synagogue, of the Magiacens or Sorcerers of Egypt, did afterwarde persuaade him, to persecute and put to death the Saintes, who, as they sayde, let and hindered the Inchaunters, and their Inchaunementes, of which Valerian was an earnest

nest louer : so vnder his authoritie, the  
Gouernours of the prouinces, did in e-  
uerie place execute a cruell persecuti-  
on.

And the foresaide Eusebius, addeth: that *Euseb. lib. 7.*  
Dionisius writ these wordes, of the cru- *Cap. II.*  
eltie exercised in Alexandria : This should  
bee a thing superfluous and more than  
needed, to recite the names of our Mar-  
tyrs, seeing that the number is almost in-  
finite, and there were diuers which were  
vnknowne to mee. But yet know this,  
that amongst them there were of all sorts  
of people, men, women, young, old, mo-  
thers, daughters, souldiours, handicraftes  
men, To bee shorte, of all conditions, and  
of all ages.

As touching the names of torments,  
the Historiographers doe rehearse them  
to bee diuers sortes : they reckon the  
whippe, wilde beastes, fire, the sword, tea-  
ring and renting a sunder of bodies, long  
keeping them in dark prisons, where they  
made the Martyrs to wither and drie away  
with griefes and pininges : forbidding a-  
nie to go to visit them, laying to them fla-  
ming & burning rods of iron to burn the.

Plum-

Plummets or Balles of leade to kil the, the drawinges with Horses, blowes with great staues, hurling them headlong into diuers tortures or tormentes, named Cheualets, Beares and wilde Bulles, rostinges vpon Girdirons, whot Ouens, banishments, violent taking away of goods, and besides certaine other tormentes.

*Vincentius in  
speculo,*

The ninth persecution, was vnder Aurelian, who was created Emperour, in the yeare of Christ. 273. and reigned fixe yeares. Vincentius in his Mirrour or Glasse, layeth out and rehearseth at large, a great many of the faithfull, which hee sayeth, suffered Martyrdome vnder this Emperour, and addeth, that hee caused them to bee diligently fought out in diuers places, & at the last put the to death in *Fraunce* and *Italie*: But by the writings of other Authours woorthie credite, it appeareth, that Aurelian did nothing els, but think vpon before hande, and deuise this persecution, and did not execute it. For Eutropius, Vopiscus, and Eusebius in his Chronicle, haue written, That after this Emperour had decreed the persecution, hee

was



was sodeinlie verie much astonished, with the destruction which woulde haue come thereof, and verie quicklie after he was slaine.

And Eusebius in his Ecclesiastical historie, speaketh of him after this manner.

*Euseb. lib. 8.  
Cap. 30.*

It is true that Aurelian was then suchie a one towards vs, that is to say, gentle, curteous, and a friende to Christians, but in the aduancement, groweth & proceeding of his kingdome, he did somewhat estraunge himselfe from vs, inso much that beeing alreadie almost wonne by some counsellors, he moued persecution against vs, & great bruit or noise was there of him amongst vs. Notwithstanding, euen then when hee was readie to persecute vs, and had as it were subscribed to the decree, which they were to publish against vs, a certain vengeance and wrath sent from God, sodeinly ouertooke him, which caused this pernicious and hurtfull crueltie to cease.

The tenth persecution, was vnder Dioclesian, and Maximianus Hercules. Dioclesian was established Emperour, about the yeare of our Lorde. 288. and associating vnto him Maximianus, in the

V

gouern-

gouernment of the Empire, hee reigned twentie yeares. Pomponius Lætus, in the abridgement of the Romane stories, reciteth, That Dioclesian forgetting that he was a man, and naming himselfe the brother of the Sun and the Moone, as though there had beene in him some diuine or heauenlie Maiestie, made an edict and lawe, by which hee commaunded that they should worshippinge him as God, and that all without difference of what rase and condition soeuer they were, shoulde kisse his feete, and for this ende, hee had shoes stuffed and beset with golde, and precious stones.

The selfesame Pomponius saith also, That Maximianus was openly cruel, raging, terrible to beholde, without faith or trustinesse.

Nowe this persecution, which they moued against the Christians, lasted tenne yeares, and was the greatest and cruellest of all.

Vincentius in his Glasse, speaketh of a whole legion of Christians, called the legion of Thebes in Egypt, which was all

cut

Dioclesian  
10 years

Vincentius in  
specul. lib. 22.  
Cap. 2.

but in peeces, because they would not sacrifice to Idolles, as the Emperour had commaunded.

He saith also, that at Trieres (which is a Citie situated by the River Mosella) one Rictionarius exercised so great crueltie, that the Rivers were redde with the blood of the Christians that were slaine: and besides, that hee sent Postes vp and downe, hither and thither, with decrees and expresse commissiōs, to this end, that in whatsoeuer place any Christian was founde, they should presently put him to death.

*Vincen. in specul.  
lib. 12. Cap. 136*

Sabellicus reciteth, That in the Citie of Alexandria, Peter the Bishoppe of the said place was beheaded, besides more than three hundred other.

*Sabellicus*

Henric of Esforde, maketh mention of Gereon, Bishop of Colen, who as hee saith, was also beheaded, with three hundred and eightene companions.

*Henric. Esford*

Otto of Phrysingia, rehearseth, that Mauricius, a conductour or Capitaine of a christian legiō was slain, & with him, 1666. persons of his owne people: & that Victor was put to death in the citie of Troy

*Otto Phrysing.  
lib. 3. Cap. 43.*

(which is nowe called Panthus) with 366.  
of his companions or fellows.

*Chroni. Martin.*

*Fascicul. tempor.*

The Chronicle of Martin, & the booke  
which is intituled Fasculus temporū, doe  
witness, that so many Christians as were  
in England, were all put to death.

*Euseb. lib. 8. ca. 3.*

Eusebius saith, That by the Edictes of  
these Emperours, commandement was  
given, that the Temples shoulde be ra-  
ied and pulled downe to the grounde,  
the holie scriptures burned, and all Chri-  
stians persecuting in their religion made  
infamous, and deprived of all their liber-  
ties, and of all their offices and dignities.  
Also that all Prelates, Bishoppes, and Pa-  
stors, shoulde bee in everie place straight-  
ly imprisoned, and afterwarde with all  
crueltie constrained and inforced to sacri-  
fice to Idolles, otherwise that they should  
be put to death.

*Euseb. lib. 8.*

*Cap. 11.*

Hee sayeth also, that the Emperour  
having sent certaine commandements,  
to a certaine Citie of Phrigia, the com-  
maundementes tending to this ende,  
that the inhabitauntes shoulde offer sa-  
crifices to the Gods, and shoulde wor-  
shippe their Images, they not minding

so obeye beeing all Christians, yea euen  
the Magistrate, the Treasurer, and the  
Capitaine, the Citie was besieged, and  
all it, with all the people therein, were  
burned together.

Nicephorus writeth, That in one Ci-  
tie at once, there were burned in one tem-  
ple, on Christs birth day, twentie thou-  
sands persons, by the commandement  
of Maximianus.

Nicepho. lib. 7.  
Cap. 6.

To bee short, the persecution was in  
euerie place so cruell and so sharpe, that  
the christian fayth was almost ex-  
tinguished and put out, as was in the East by Di-  
oclesian, as in the West by Maximianus.

And as concerning the fashions and  
manner of torments, they were sundrie  
and diuers, yea and verie straunge. They  
did beate the Christians with rodde, they  
racked them, they murdered them, they  
burned them, they threw them by thou-  
sandes into the depthe of the sea, they  
cast them to wyld Beastes as Leopards,  
Beares, Lyons, Bullockes and Bulles,  
prouoked against them, by fires and  
sharpe prickes or goades, they hanged

Euseb. lib. 8 Cap.  
3. 6. 7. 8. 9

them on Gibbettes, they put them to  
 death on Crosse, they tied them to postes  
 with their heads downwarde, they lifted  
 them vpon forkes, vpon the which they  
 kepte them aliue, vntill famine and hun-  
 ger caused them to dye: they spoiled them  
 all naked, and they tyed them by one of  
 their feete, and lifted them vp into the  
 ayre, which was a cruell and vilainous  
 spectacle, specially in the women so  
 cruelly handled: they tied them to braun-  
 ches and to trees, and they made men  
 bowe downe the strongest boughes, to  
 drawe and teare in funder the members  
 of the poore faythfull people, who were  
 tied thereto: they beheaded them: they  
 choaked them with smoake, which pro-  
 ceeded from a little fire: they cut off their  
 handes, their eares, and other members:  
 they roasted them vpon the coales, not  
 to the ende to make them dye soe cinlie  
 or quicklie, but to torment them more  
 longe: they pricked them vnder their  
 nailes, at their fingers endes and toes,  
 with Needes & other sharpe instrumentes:  
 they powred vpon them boiling lead: they  
 scalded them all aliue, and afterwarde cast  
 vpon



upon them y<sup>e</sup> Inagre and Salt, and so killed them most cruellie: In summe, there were so many Martyres, so many deathes, so many sortes of punishments in this general persecution, and these so cruell, vilainous and horrible, that there is no tongue, which can suffice to rehearse the same.

*Sabellie. Ennead.  
7. Cap. 8.*

But above all this is to be noted, that this persecutiō (as Eusebius reciteth) came thorow the iust iudgement of God, because that the Christians, abusing the libertie which God had given them to serue him withall, became slow & sluggish full of hypoerisie and false shewes and dissembling, seditious, contentious persons, pursuing one an other, for small iniuries, & that thorow deadly harred. The Bishops and Pastors, inflamed with enuie, hatred, and yll will, puffed vp with ambition and pride, hauing also reiected the rule of godlines & charitie, lifted vp them selues one against an other, prouoking and outragiously threatening one an other, insomuch that they seemed rather to holde and possesse, the seate of tyrantes, than of Prelates: an example certainly which ought

*Euseb. lib. 8.  
Cap. I.*

verie well to teach vs, to walke in humilitie, and in the feare of God, and to remaine and abide vnited and ioyned together one of vs with an other, diligently keeping thorowe the bande of peace, that spirituall vnitie (which God commaundeth vs,) if wee will liue in tranquillitie, and enioye some rest here belowe, on the earth, in the midst of a peruerse and crooked generation.

And thus muche touching the tenne great and generall persecutions of the Church, as wee haue beene able to gather them out of the Historiographers.

But as we haue before noted, that before this the Church was persecuted, in the time of the Emperours Augustus, Tiberius, Caligula, and Claudius: so we haue to marke, that in the time of other Emperours, who raigned betweene the time, of whom wee haue spoken in the generall persecutions, the saythfull people and Christians, did not so liue at their ease, but that euerie day some newe assaultes, were made against them, and laide vpon them.

And

And after these Emperors, yet was not the Church in rest, but was afterwards almost every day, assaulted and tormented, as for example, vnder *Galerius*, a cruell Tyrant who increased the persecution begunne by *Dioclesian*, and vnder certaine others;

Nowe this is to bee noted, that from the first Bishop of Rome, vnto Siluester the first of that name (who was constituted & set up in the yeere of Christe. 314.) there were thirtie and two Bishoppes of Rome; all them suffered martyrdom. Since that time, the other Bishops of Rome, for the most part, yea almost all, haue duely governed and behaved themselves, in the execution of their charge and offices, and in steede of the vowe of martyrdom, which their predecessors had, they haue vsurped another very trimme haunte; they themselves making themselves in steede of the Pagane Emperours, Tyrants and persecutors of the Church. But yet notwithstanding, there were also certaine ethell Emperours vnder whom, or in whose dayes the Church suffered very much.

Julian the Apostata, about the yeere of Christe 363. reigned Emperour about

two yeeres. He ordeined that the Christians should not bee received to warfare, and that they should not haue any temporall office, touching criminall iudgement, meaning thereby any authoritie to iudge, touching life and death, saying (he indeede mocking them) that by their lawe it was forbidden to vse the sword: He made a law by which the goods of the Galileas (for so he called the christians) should be confiscate saying, that Christ had commanded them puerile. Hee ordeined and set a certaine punishment by money vpon them which would not offer Sacrifice, and thereby founde the meane to get and catche a great some of money, and when the christians complained therof, it belongeth to you (would hee say) to suffer euilles, for your Galilean hath so commaunded you.

*Socrates lib.*  
*3. cap; 13. &*

*14.*

*Valens.*

Socrates reciteth all this, in his Ecclesiasticall historie. lib. 3. Cap. 13. & 14.

Valens being created Emperour, about the yeere of Christe 366. reigned fifteene yeere. Hee sent many Bishops, Elders, and Deacons into exile, and caused them to be greuously tormented, & vsed great crueltie against the Christian Church.

Touch-

Touching which, wee will note and put  
downe a history meet to bee remembered,  
which fel out about the yere of Christ 380  
whereof Socrates the hystoriographer, and  
Sozomen. both make mention. There was  
(say they) in the Citie of Edessa in Mesopo-  
tania, a temple of St. Thomas, whereto the  
Christians did commonly come, and wher  
in they had their ordinary assembles, which  
thing the Emperour Valens seeing, and  
knowing that this multitude detested his  
heresie, he gaue the Prouost of the Citie a  
blow with his hād, because he had not gi-  
uen order to drue from thence the saide  
Christians. Now this Prouost hauing re-  
ceiued that blow, & being ready & at the  
point to execute the Emperors comman-  
dement, against his will and affection, not  
willing also to commit so great a murder  
against so great a multitude, secretly adber-  
tised them and gaue them intelligence  
to withdrawe them selues that they  
might not be found, but none would yeeld  
to his counsell, nor fearing any threatening  
in so much that on the morrow all assembled  
themselves & meet together in the afore-  
saide place, as they were accustomed. Then  
as the Prouost of that Citie went with

*Socrat. lib. 4. cap.*  
*18.**Sozom. lib. 16. 8.*

a great company of souldiers to the saide Temple, to put in execution the Emperours commandement, a pore woman, holding a little child of hers by the hād, made halt to goe to martyrdom with her brethren, and with the haste which shee made, shee brake the ranckes and rowes of the souldiers. Wherwith the Prouost being angry and much moued, caused the said woman to come vnto him, to whom he saide O cursed woman, whither runnest thou so vnorderly, thither (saith shee) whither all the other make halt to goe. Doeſt not thou (saith hee) vnderstande that the Prouost goeth thither to murther and kill all those that hee shall finde there? I vnderstood it (saith shee) very wel, & therefore I make halt that I may be sould with thee. And whither ledest thou this litle childe, said hee? The woman saide, thither also, to the ende that hee likewise may receiue the crowne of martyrdom. When the forsaide Prouost vnderstode these things, hee marvelled at the courage & boldnesse of the Christians, and returned towardes the Emperour, declaring vnto him, that they were prepared and readie to indure and suffer death for their faith: and that it  
was



was not reasonable or meete too put to death in so litle time, so great a multitude of people. By which worde hee perswaded Valens to moderat and stay his wrath and so the aforesaide faithful people of Edessa escaped death. Norwithstanding it is laide in another place, that they were afterwarde throwne out of the Citie & sent into banishment.

Wee might in deed easily bring foorth in this place, many other examples of persecutions vnder the Emperours, but then this discourse or Treatise would be ouerlong. And also it is certaine that the greatest persecutions haue sithence the abouenamed, fallen vpon the poore Church, by them that pretended themselves to be the gouerners thereof, who had on their side, worldly kings and Princes, who also gaue them all, and shewed them all fauour, as the histories of the Martyres, both in former ages, and also in our time, doe yeelde sufficient credite and witnesse thereof: so that it is not needefull to insert or alledge in this place any examples thereof.

But touching this matter of the persecutions of the church, wee haue to obserue and marke certaine points.

*Points to be marked touching the persecutions of the Church.*

The

- The first reason is, that persecutions & afflictions come not without the prouidence and appointment of God. To this end are to be referred these places, *I am the Lord that forme the light, and create darkenesse. I make peace and create euill, I the Lord do all these things, this is in Isaiah.* And Amos saith: *Shall there bee euill in a Citie, and the Lord hath not doone it?* And David, *I shoulde haue beene dumbe, and not haue opened my mouth, because thou didst it.* So doeth S. Peter conclude. *Let them that suffer according to the will of God, commit their soules vnto him in well doing, as vnto a faithfull creator.* Heereunto Iob had regard also, when he said. *The Lord hath giuen, and the Lord hath taken it, blessed be the name of the Lord.* And David saying (as I haue ere while alledged) *I shoulde haue been dumbe, and not haue opened my mouth, because thou didst it.* Also when he was reuiled, railed vpon, and as it were cursed by Shimei, *Suffer him* (saith he) *to curse David, for he curseth, euē because the Lord hath bidden him curse David, who dare tbe say, wherefore hast thou done so?* Here vnto likewise Iesus Christ had regard, when he said to Pilate. *Thou couldest haue no power at al against me, except it were giuen thee from*

*from above.*

Now this point or matter containeth three arguments and reasons to comfort vs in the midst of our crosses and troubles. The first is, that we are not in or vnder the power of fortune, or of men; but of God. The second, that God doth iustly and for good causes afflict vs: for as he is faithfull and righteous in all his workes: so he doeth not send or lay vpon vs any affliction, but that which we haue indeed deserved. The 3. that seeing the affliction we suffer commeth frō god our father, it shall not ouerwhelme or ouerthrow vs, but shal turne to our great good, ioy, & saluation. Now if the crosse fall not frō our shoulders, so long as this life lasteth god himselfe minding & willing to haue it so, let vs remēber that which is said of Lazarus & the wicked rich mā in S. Luke; *Thou wicked mā remēber that thou in thy life time receivest thy pleasure, & likewise Lazarus paines.* Now therefore he is cōforted & thou art tormented. The second point is, wherefore god doth rather afflict his church thē other people, as S. Peter saith, *The time is come that iudgement must begin at the house of god.* And there are 5. principall reasons or causes heereof.

The

Mar. 10. 19.

26. 28. & c.

Psal. 33. 4.

1. Cor. 10. 13

Rom. 8. 28.

Heb. 12. 11.

Psal. 126.

throughout.

-pecially, vers

5. 6.

Iohn. 16. 20.

Luk. 16. 25.

1. Pet. 4. 17.

The first, because that by affliction, God declareth vnto vs, that hee loueth vs, as he  
*Pro. 3. 11, 12* speaketh thereof in the Prouerbes; and in  
*Heb. 12. 5, 6.* the Epistle to the Hebrews. Secodarily, be-  
 cause it pleaseth God by this meanes too  
 discerne vs that are his children from in-  
 fidels and hypocrites, as the authour of  
 the Epistle to the Hebrwes declareth the  
 same in the xii. Chapter: and for this cause  
 also Saint Paul saide vnto the Corinthians:  
*Heb. 12. 8.* *1. Cor. 11. 19* *There must be heresies euen among you, that*  
*they which are approved among you might be*  
*knowne:* And Saint Iames, and Saint Peter  
 do for this very cause, call the afflictions of  
 the faithfull *tryals of their faith.* Thirdly, be-  
 cause they which know the wil of their maister  
 and doe it not, are lesse excuseable, yea shall be  
 beaten with many stripes. Fourthly, be-  
 cause it serueth too set out the iustice of  
 God, to the end we should not thinke that  
 God winketh at the finnes of his people:  
 Fifthly, because it serueth also, to giue ex-  
 ample of instruction to the wicked: for as  
*Luke. 13. 31.* Iesus Christe saith: *If they doe these things*  
*to a greene tree, what shalbe done to the drie?*  
*1. Pet. 4. 17.* And Saint Peter: *If iudgement (saith hee)*  
*first beginne at vs, what shall bee the ende of*  
*them which obey not the Gospell of God.* And  
 if

If the righteous scarcely bee saued, where shall the vngodly and the sinner appeare?

The third point, that the afflictions of the Church and faithfull people, are alwaies moderated & kept in good measure by the hand of God himself: For hee hath promised, that although he chastise his people yet he wil not destroy them for al that. Hitherto must bee referred these places:

When thou art in tribulation, and all these things are come upon thee, at the last if thou returne to the Lord thy God, and be obedient unto his voice (for the Lord thy God is a mercifull God) hee will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he sware unto them: I wil be his father, and he shall be my sonne: and if he sinne I will chasten him with the rod of men, and with the Plagues of the children of men. But my mercy shall not depart away from him, as I tooke it from Saule, whom I haue put away before thee. For my names sake wil I defferre my wrath, and for my promise will I refraine it from thee, that I cut thee not of. Beholde I haue fined thee, but not as silver, I haue chosen thee in the furnace of affliction, I am with thee (saith the Lord to Iacob) to saue thee though

Dent. 4. 30.

31.

2. Sam. 7. 14.

15.

Isaiah. 43. 2.

10.

Ieremiah. 30.

11. 12. 13. 17.

X

Ezechil .14.  
21.22.

though I utterly destroyed all the nations which I haue scattered thee, yet will I not utterly destroy thee, but I wil correct thee by iudgements and not utterly cut thee of. For thus saith the Lorde, Thy bruising is incurable, and thy wound is dolorous. There is none to iudge thy cause, or to lay a plaister, there are no medicines nor helpe for thee; but I will restore health vnto thee, and I will heale thee of thy woundes, saith the Lorde &c. When I

Hosea .5. 15

Hosea .6. 1.2

send vpon Ierusalem my foure sore iudgements (saith the Lorde) that is to say, the sword, and famine, and the noysome beast, and pestilence to destroy man and beast out of it. Yet behold therein shall bee left a remnant of them that shall bee carried away both sonnes and daughters, and yee shalbe comforted. In their afflictions they will seeke me diligently, saying: Come & let vs return to the Lord, for he hath spoyled, and hee will heale vs, hee hath wounded vs, and hee will binde vs up. After

1. Corin .10.

13.

two dayes will hee reuiue vs, and in the third day hee wil raise vs up, and wee shall liue in his sight. There hath no temptation taken you, but such as apperteineth to man; and God is faithfull, which will not suffer you to be tempted aboue that you be able, but wil euery giue the issue with the temptation, that yee may bee



See able to beare it.

The fourth point, wherefore God doth not send succour & aide to his Church, so soone as it is afflicted. Certainly the crosse is sometimes so weightie and heauie vpon our shoulders, that it seemeth to vs that God sleepeth, or els that he hath forgottē vs; as we heare the cōplaints of Saints touching that matter in the Scripture. *Howe long wilt thou forget me O Lord, saith Dauid; Psalm. 13. 1*  
*how long wilt thou hide thy face from mee?*  
 And againe, *Up, why sleepest thou O Lerde? Psalm. 44. 23*  
*awake bee not farre off for euer. Wherefore hast thou* 24  
*deft thou thy face, and forgettest our miserie,*  
*& our affliction?* And Habacu, *O Lord, saith he, How long shal I crie, & thou wilt not hear?* *Haba. 1. 2*  
*men cry out vnto thee for violence, and thou* 13.  
*wilt not helpe?* *Thou art of pure eyes and canst not see euil, thou canst not behold wickednesse: wherefore dost thou looke vpon the transgressors, and holdest thy tongue, when the wicked denoureth the man, that is more righteous then he?* But God sleepeth not at any hand euen as it is said in one of the Psalmes, *Be hold he that keepeth Israel wil neither slumber* *Psalm. 121.*  
*nor sleepe: neither doth he forget vs. as he himselfe assureth vs by his Prophet Isaiah,*  
 when hee saith.

*Isaiah. 49. 15* Can a woman forget her child? or will shee not pitie the fruite of her wombe? But though she should forget, yet wil not I forget thee saith the Lord. And in deede God; doeth not at any time forget his mercy, no not in the midst of his wrath and anger, neither doth he suffer vs to be tempted aboue our strength.

*Haba. 3. 2.*

*1. Corin. 10.*

13.

Wherefore then is it, that he doeth not sende vs succour and aide without delay, thereby to deliuer vs from oppression? It is first and formost, because our finnes are the cause therof. Behold (saith the Prophet) the Lords hand is not shortened that it cannot saue: neither his eare heauie, that it cannot heare. But your iniquities haue separated betweene you and your God, and your finnes haue hidden his face from you, that he will not heare. Secondly, because that ferueth for the aduancement of God his glory, and for the augmenting & increase of our faith: as appeareth by that whiche is written touching the sicknes, and death of Lazarus, the brother of Martha & Mary. This sicknesse, saith Iesus Christe, is not to death, but for the glory of God, that the sonne of God might bee glorified thereby: and after wardes Lazarus is dead, (saith he) and I am glad for your sake that I was not there, that

*John. 11. 14.*

15.

yet may beleene. And to this last point is referred that which S. Paul saith, *We receiued the sentence of death in our selues, because we should not trust in our selues, but in God which raiseth the dead.* 2. Cor. 1.9.

The fift point : that afflictions & dangers increale, euen then when the deliuerance is nigh, examples heereof, are set out vnto vs in the scripture. The Israelites were meruellously tormented in Egypt, all the while that they were kept captiues & prisoners there : but they neuer had so great an occasion to feare, neither were they at any time so pressed, yea oppressed, as when God brought them out of their captiuitie and bondage, to make them passe thorough the redde Sea, and to guide them in the wildernesse, as we may see in the xiii. Chapter of Exodus. David before he came to the inioying of the kingdom which was promised him by god, was constrained to depart out of the Countrie, and to seeke a place of refuge and cōfort amongst the Philistines his enimies, yea in the Court of king Achish. Where he found himselfe in extreeme danger, yea more great then at any time before he had escaped. Then was the angel of the Lord sent from him to re-

*Exod. 14. throughout.*

*1. Sam. 27. I. & c.*

*Isaiab. 37. throughout.*

*Marke 6. 47.*  
*&c.*

move the siege of Zenacherib from before the Citie of Ierusalem, and so by that meanes to deliuer king Ezekias, and the people which were within, when for the great oppression thereof, they were held & kept in so narrowly & short, that they were at the point or very nigh, to see the Citie redred & deliuered, to the Assyrians pitie, and mercy. Iesus Christe did very well behold that his disciples were in greate danger in the ship, which was tossed to & fro, with the outrage or violence of the winds and tempests, but yet notwithstanding, he came not vnto them to succour them, but about the 4. watch of the night. Wherefore let vs not loose our courage & stomach, in the midlt of the greatest persecutions and afflictions, which can come. For when all the meanes of help and aide on mens side, or in respect of them, doe faile vs, & that it seemeth that all were done with vs, and that the church shold be altogether worn out, cōsumed & beaten downe, euen then wil god performe his own work, he alone succouring vs, to the end, that vnto him alone also, the glory of our deliuerance may be wholly and absolutely referred.

The sixth pointe, that God through his power

power, keepeth and defendeth his church against the violences & assaults of tyrants and persecutors, and deliuereth the same out of their hands when time is therefore. Thereto tend and belong these promises.

The Lorde knoweth to deliuer the godly out of temptation, & to reserue the vniust until the day of iudgement to be punished. For the oppression of the needie, and for the sighes of the poore. I will vp saith the Lorde, and wil set at libertie him whom the wicked hath snared.

2. Pet. 2.9.

Psal. 12. 5.

The Angel of the Lord pitcheth round about them, that feare him, and deliuereth the. The righteous cry, and the Lorde heareth them, & deliuereth them out of al their troubles. Great are the troubles of the righteous, but the Lord deliuereth him out of them al. Hee keepeth al his bones, not one of them is broken. The Lord redeemeth the soules of his seruants, and none that trust in him shal perish. Call vpon mee saith the Lorde, in the day of trouble, so wil I deliuer thee, and thou shalt glorifie me. And againe, Because he hath loued me, therefore wil I deliuer him, I wil exalt him because hee hath knowne my name. Hee shall cal vpon me and I wil heare him, I wil be with him in trouble, I wil deliuer him, and glorifie him.

Psal. 34. 7. 17

19. 20. 22.

Psal. 50. 15

Psa. 9. 14. 15.

4

*Psalms. 125. 2.* As the mountaines are about Ierusalem, so is the Lord about his people, from hence forth and for ever. Thou art Peter, and upon this rocke I wil bulde my Church, and the gates of Hell shall not overcome it. Feare not little flock for it is your fashers pleasure to give you the kingdome.

*Exod. 14.*  
throughout.

*Dan. 3.*

*Daniel. 6.*  
throughout.

*Isaiah. 37.*  
throughout.

*Acts 12. 7,*  
*Actes. 5. 19.*

*Zachari. 2. 8.*

And wee haue many examples heereof in the Scripture: as when god brought the Israelites out of Egypt, by the Ministerie of Moses, whē he deliuered Daniel out of the Lions denne, & Shadrach, Meshach, & Abednego out of the burning flame and ouen, when he deliuered from death Susanna, already condemned: when he set Ierusalem at libertie, when he brought Saint Peter out of Prison, and the other Apostles by the ministerie of an angel. And at this day, although wee see not angels visible rōūd about vs, yet for all that we cease not by experience to feele Gods aide and succour, and that after many sortes, yea extraordinary. We know also that which is spoken in Zacharias, to wit: *He that toucheth you, shall touch the apple of mine eye* saith the Lorde. For in deede, Iesus Christe accōūnteth the persecutions, which me bend against his Church, as bente against his



his verie owne person, which appeareth  
by the reproofe that he gaue Saint Paule,  
saying, *Saule, Saul, wherfore doest thou per-* *Act. 9. 4.*  
*secute mee?* who would euer haue looked  
for such assistance and helpe, as God hath  
bestowed vpon his Church in our time?  
were there at any time more furious and  
raging persecutions? was the pride of the  
enemies of Gods Church euer greater?  
They spare not wisdom, nor counsell,  
nor power, nor diligence, nor men, nor  
money, to the end that the poore Church  
might be altogether cast down and made  
ruinous. But beholde, the prudencie,  
the counsell, the might and the wisdom  
of God, is farre aboue all that, which set-  
teth it selfe against his greatnesse, yea, hee  
worketh miraculousslie, by hidden, close,  
and secrete meanes, insomuch that all the  
height of the worlde, is confounded and  
ouerthrowne. For as the wise man saith:  
*There is no wisdom, neither vnderstanding,* *Pro. 21. 30.*  
*nor counsell against the Lord.* And in an o-  
ther place it is saide: *The Lord breaketh the* *Psal. 33.*  
*counsell of the Heathen, and bringeth to* *10.*  
*naught the deuises of the people: the counsell* *Iob. 5. 12. 13.*  
*of the Lorde shall stande for euer, and the*  
*thoughtes of his heart throwe out all ages.*

*Gene. 15. 17.**Exod. 3. 2.*

To be short, we see that the Church hath in time heretofore, beene verie aptly and fitly represented, by a lampe or firebrand shining in the midst of darke, or smoking Furnaile, euen as the vision thereof was giuen and shewed to Abraham, whereof the reason is assigned and shewed, because God would not suffer, that his people shoulde bee put out in the midst of darknesse. Also by the burning bushe, which yet consumed not: as Moses also saw the vision thereof. For as the bush, was kept safe and sound, in the midst of the flame: so the Church hath alwayes beene preserved, by and thorow the presence of God, although the tyrantes and wicked men haue sought, to set it on fire, & vtterlie to destroy it.

The seuenth point: That the Church increaseth in the midst of persecutions. This is scene from the time, wherein vnder the Emperours, the Church was persecuted. For looke by howe much they inforced them selues, vtterly to extinguish and put out the trueth, by so much the faythfull ones were readie and prepared to defende and mainteine the same. In the

the Actes it is laide, That when the persecutors laide handes vpon the Apostles, and had put them in prison, many of them that had heard the worde at their mouth, left not of for all that to beleene, but that the number of beleeuers was increased, till it came to bee about fixe thousande persons : Also, Act. 11. 19. that they which were scattered abroad, because of the affliction that arose about Steuen, walked throughout till they came vnto Phenice, and Cyprus, and Antiochia, and that some of them which were men of Cyprus and Cyrene, when they were come into Antiochia, spake vnto the Grecians, and preached the Lorde Iesus, and that the bande of the Lorde was with them, so that a great number beleened, and turned vnto the Lord. Saint Paule speaketh after this maner vnto the Philippians. I would yee vnderstood (brethren) that the thinges which haue come vnto mee, are turned rather to the furthering of the Gospell, so that my hands in Christ are famous, throughout all the iudgement hall, and in all other places : Inasmuch that many of the brethren in the Lorde, are boldened through my bandes, and dare more frankly speake the worde.

Act. 4. 3. 4.

Act. 11. 19. 20. 21.

Philip. 1. 12. 13. 14.

And

*Psal. 110. 20**The Church compared to a Palme tree, to Roses and to Lilies.**The Church compared to a Vine, or Vineyard.**Iustinus Martyr. de veritate Chris-  
tiana religionis  
tom. 2 pag. 224.  
lin 14.*

And this is that which Dauid hath prophesied touching Christ, when hee saide; *Bee thou ruler in the midst of thine enemies.* The state of the Church of God, is like vnto the state of the Palme tree, and like to the condition of Roses and Lilies. For euen as the Palme tree, the more it is laden and pressed downe, the more it groweth & stretcheth out or spreadeth his boughes, in length and breadth: so the Church the more shee is persecuted and afflicted, the more force, courage and liuelinesse shee taketh to her selfe. Also as Roses and Lilies are accustomed to flourish among thorns; so this is a common thing to the Church, to flourish and to increase in the midst of persecutions. Iustinus compareth the Church also to a Vine or Vineyard, when he speaketh thus, in a speech with Trypho. They euerie day perceiue (saith hee) that we which beleue in Christ, cannot bee astonished or amazed, by any man, or any manner of way, let them cut of our heads, let them crucifie vs, let them cast vs to wild beastes, let them torment vs, with fire, fagot, and any other tormentes: the more they doe torment vs, the more doeth the number of Christians growe and increase:

no otherwise than when men priune and dresse a Vine or Vineyard, they doe it to make it more fruitfull and plentiful. For the Vine or Vinyard which God hath planted, and our Sauour Iesus Christ, is his owne people. These are in that place almost Iustinus his owne wordes. And verely we learn by our owne experience, that so many cruell persecutions, murthers and slaughters of the Martyrs, haue been as it were so many seales in our heartes, to seale therein the holie Gospell of Christ: so that a good Doctour hath verie rightly saide: That the blood of the Martyrs, is the seed of the Church.

The eight point: What is the cause, for which the church is afflicted and persecuted of the wicked. We may verie wel say, and rightly confesse, that we do iustly deserue, by reason of the sins we haue committed, to be afflicted by God, and persecuted of the world. For we read in Leuiticus, howe God threatneth his people, *Leuit. 26.* to send vpon them warre, plague, pestilence, *14. 15. & c.* famine, and other his rodde, if they yeeld not them selues obedient vnto his commandements: And in Isaiah, he speaketh after this maner: *Iee inhabitantes of Ierusalem* *Isaiah. 5. 2.* *3. & c.*

*Salem (saith he) and ye men of Iudah, indge I pray you betweene mee and my Vineyard. What, could I haue done any more to my Vineyard, that I haue not done vnto it? I haue hedged it, and gathered out the stones of it, and haue planted it with the best plantes, and built a Tower in the middest thereof, and made a Wine presse therein, looking that it shou'd bring forth Grapes, but in steede of Grapes, it bringeth forth wilde Grapes. And now I will tell you, what I will doe to my Vineyard: I wil take away the hedge thereof, and it shalbee eaten up: I will breake the wall thereof, and it shalbe troden downe, and I wil laie it wast, &c. And againe: The earth shalbe cleane emptied and vterly spoyled: the earth shal lament and vade away for the inhabitants thereof haue transgressed the lawes, they haue chaunged the ordinaunces, and haue broken the euerlasting conenauunt. Therefore shal the curse deuour the earth for the inhabitantes thereof haue done wickedly: And therefore shall the inhabitantes of the earth burne, and fewe men shall bee left therein: Also in Ieremiah: Because yee haue not heard my woordes, beholde I will sende and take to mee all the families of the North, and Nebuchadnezzar the King of Babel*

*Isaiab. 24. 3.*  
4. 5.

*Ierem. 25. 8.*  
9. &c.



Babell my seruauant, and I wil bring them  
against this lande, and against the inhabi-  
tantes thereof, and against all these nati-  
ons rounde about, and I will destroie them,  
and make them an astonishment, an hissing,  
and a continuall desolation. In this place,  
the Lord calleth Nebuchadnezzar his ser-  
uaunt, as in an other place he calleth Sane-  
herib, or Ashur, *The rod of his wrath*, be-  
cause hee serueth him selfe with Princes,  
tyrantes, and wicked Magistrates, and v-  
seth them, that hee may by them punish  
the vngodlines and vnthankfulnesse of his  
people. Wherefore Isaiiah speaketh ex-  
cellently well; *That our iniquities haue made*  
*a diuision, or separated betweene God and*  
*vs.* And therefore when wee are afflic-  
ted and persecuted, wee ought to cōfesse  
and acknowledge, that God by that mean  
punish vs, as wee in deed haue rightly de-  
serued it.

Yet all this notwithstanding, we haue  
to consider and weigh an other cause, for  
which the worlde persecuteth vs, which  
ought to bee a great comfort vnto vs,  
in the midst of our Crosse and Mar-  
tyrdome.

For

For in the first place, the world in perfecting vs, looketh not to our sinnes, but to that religion which wee make profession of, which religion in deed the world reiecteth and persecuteth, because it knoweth not the Authour thereof, and because it is altogether contrarie, to his maners, and peruerse and wicked orders of life and conuersation: euen as Iesus Christ hath foretolde the same, and made his Disciples to see it, when he said vnto them: *This is the*

*Iohn. 3. 19.*  
20.

*condemnation, that light is come into the worlde, and men loued darknesse, rather than light, because their deedes were euil. For euerie man that euill doeth, hateth the light, neither commeth to light, lest his deedes should*

*Iohn. 15. 20.*  
21.

*be reprovèd: Also, if they haue persecuted mee, they will persecute you also. But all these thinges will they doe vnto you, for my names sake, because they haue not knowne him that sent mee.*

*Iohn. 17. 14.*

*And againe: Father, I haue giuen them thy word, and the world hath hated them, because they are not of the worlde, as I am not of the world. Hereby we may see, that the right and verie cause of the persecutions of the church, is the plaine profession of the trueth, righteousnesse, and word of God: as Saint Paule saith: That*

*all*

*That all they which will live in the feare of God, or godly in Christ Iesus, shall suffer persecution.* *2. Timo. 3. 12*

And also, what shoulde bee our consolation and comforte, in the midst of the Crosse, if this point were not? The answer which Socrates made to his wife, was verie apt and fit for the purpose: shee lamented because they put him to death wrongfully: but he being somewhat moued, answered, That it was better for him to die an innocent & without cause, than if he had offended. But how much greater matter, and iust cause haue we, of comfort and ioy, seeing wee knowe that God of his vnspeakeable gentlenesse, goodnesse, & mercy, burying all our sins, giueth vs ouer, or leaueth vs but for a time, to suffer vnitist persecutions, to the end that we bearing the Crosse with Iesus Christ, should communicate also and bee made partakers of glorie with him? The punishment (Saint Augustine hath saide) maketh not a Martyre, but the cause. And the Denill hath as well his witnesses and Martyrs, as Iesus Christ hath his. In former times, there were Heretikes, which bragged much and boasted wonderously, vnder the shadowe & colour that men persecuted

*Socrates.*

*August.*

Math. 5. 10

Luk. 6. 22.

2. Pet. 4. 14.

15. 16.

cuted them : And at this day the Anabaptists do in that behalfe the verie selfe same thing, yea, and that so farre, that by this meanes they account them selues blessed and happie. But we must marke what the scripture saith : *Blessed are they (thus saith Iesus Christ) which suffer persecution for righteousness sake, for theirs is the kingdom of heauen. Blessed are you when men hate you, & whē they separate you & reuile you, & put out your names as euil, for the sonne of māns sake. If yee bee rayled vpon for the name of Christ (saith Saint Peter,) Blessed are yee : For the spirite of glorie and of God resteth vpon you, which on their part is euil spoken of, but on your part is glorified. But let none of you suffer as a murderer, or as a theefe, or as an euil doer, or as a couetous person of other mens goods, or as a busie bodie in other mens matters. But if any man suffer as a Christian, let him not be ashamed, but let him glorifie God in this behalfe. And this is the marke or badge, by which the scripture discerneth the Lordes true Martyres, from others that suffer. For the wicked men and vngodlie persons doe in deede suffer persecution, but in the meane season it so falleth out, that they can not boast them*

them selues for all that to bee true Martyres, neither by consequent, that they are blessed: for they suffer not for righteousness sake, neither to maintein Gods truth, as doe the Martyres and witnesses of Iesus Christ.

Moreouer, wee ought to marke, that our good God sheweth vs great grace, and aduanceth vs to singular honour, when hee vouchsafeth vs meete and worthie to suffer any thing for his names sake, when as, he might verie iustly (if he would haue pursued vs with rigour, nay if he would haue proceeded against vs by iustice) haue punished vs, with all kindes and sortes of afflictions, sending them to vs, and laying the same vpon vs. wherein he dealeth with vs, as if a king should take from the Gibbet or Gallows some man, who had rightly deserued to be bound thereto and hanged thereon, and yet would set and appoint him, among the chiefe Capitaines of his orders. that he might goe to warre, and imploy him, for the maintenance and defence, of his Crown, and of his kingdō. For who or what are wee? poore wormes of the earth, dwelling heere in filthinesse and corruption, and infected with so

Y 2                      many

many spottes, as nothing more than we: yea, wee are abominable sinners, who haue rightly deserued not onely by tyrantes in this life, to bee persecuted in our goods and bodies, but also to bee for euer lost, drowned, and swallowed vp in the Deuils possession in hell: and yet notwithstanding, that God hath vouchsafed vs worthie of this honour, to vse our life and our death, to withstande his enemies, and to mainteine and aduaunce his glorie, by our Martyrdome. If wee had but so much as one drop of good iudgement, and were pushed on forward, with as litle right zeale as may be, to serue our God, should not this kindle and inflame vs, in a singular and wonderfull desire, to imploy & bestow our selues in the maintenance of his honour (whatsoever assaults should be set before vs) and to keepe our selues strong & stedfast, in the midst of persecutions, that we might suffer & abide the same courageously and chearfully, for the name of Christ.

The ninth point: What bee the endes which God respecteth and regardeth, in the persecutions and afflictions of his Church, and of his faithful people, wherof



we will marke and put downe eight.

First, that the glorie of God might be aduanced. For it is said, *The Lord hath made all thinges for his owne sake and glorie: yea euen the wicked for the day of euil.* When the Disciples asked Iesus Christ, touching him that was born blinde, saying, *Maister, who did sinne, this man or his Parentes, that he was born blinde?* Iesus answered: *Neither hath this man sinned nor his Parentes, but it is to this ende, that the woorkes of God shoulde bee manifested in him, and shewed on him.* Iesus Christ meant to teach thereby, that God doeth not alwayes afflict men for their sinnes, but to the ende, that his glorie may shine foorth and bee made manifest, by the succour and comforte which hee sendeth them. And this is the same which hee spake also touching Lazarus: *This sicknesse is not unto death, but for the glorie of God, that the Sonne of God may be glorified thereby.* And thereunto had Saint Paule respect and regarde, when hee saide to the Corinthians: *Wee are afflicted on euerie side, Yet are we not in distresse: in pouertie, but not overcome of pouertie: wee are persecuted, but yet not forsaken: wee are cast downe,*

*Prou. 16. 4.*

*Iohn. 9. 2. 3.*

*Iohn. 11. 4.*

*2. Cor. 4. 8.*

*9. 15.*

but yet wee perishe not, for all thinges are for your sakes, that moste plenteous grace by the thanks giuing of many, may redounde to the glorie and prayse of God.

*Hebr. 12. 8.*

*Zacha. 13. 9.*

*Iam. 1. 2. 3.*

*1. Pet. 1. 7.*

2 That the saythfull may bee discerned, from the vnfaithfull and hypocrites, as the Authour of the Epistle to the Hebrewes, verie well declareth. And for this cause, temptations and afflictions, are called in holie scripture, the trials of faith.

*Psa. 119. 67.  
71.*

3 That wee might bee humbled, and kept in our dueties, the more earnestly to serue G O D. Wherefore Dauid saide : Before I was afflicted, I went astraie, but nowe I keepe thy worde. It is good for mee that I haue beene afflicted, that I may learne thy statutes. And Saint

*2. Cor. 12. 7.*

Paule : Lest I shoulde bee exalted out of measure, through the abundaunce of reuelations, there was giuen vnto mee a pricke in the fleshe, the messenger of Satan to buffet mee.

4 That our olde man might be more and more beaten downe, conquered and mortified; for affliction serueth to correct and amende the remnauntes of sin, which

which are as yet in this our flesh. Wherefore Saint Paule saide : *Therefore wee fainte not by reason of our afflictions, saith hee, but though our outwarde man perishe or bee corrupted, yet the inwarde man is renued daily.* 2. Cor. 4. 16.

5 That wee might bee prouoked to pray vnto God, and pricked on forward to returne vnto him. For in prosperitie wee easilie forget him ; *When God slue them (saith Dauid) then they sought him, Hosea. 5. 15. and they returned and sought God earlie: Hosea. 6. 1.* And in Hosea ; *In their affliction they will seeke mee diligentlie, saying : Come and let vs returne to the Lorde ; for hee hath spoiled, but he will heale vs ; he hath wounded vs, but he will binde vs vp.* We knowe that men naturallie, when they are at their ease and quiet, sleepe therein, and bee as it were drunken therewith, in-  
somuch that they seldome or neuer acknowledge the Authour of their prosperitie; but being once afflicted with sicknesses, or els tossed vpon the sea, with tempest & storme, or els on the land assaulted by theues & robbers, or els straying & wandering through wildernesses, & vnknowne

countries, or els beeing persecuted, with some other of Goddes roddes: then is it that euerie one runneth and hath his recourse to G O D: whereunto nature it selfe thrusteth them forward, they not going thither to a right end, but this is also, to make them so much the more without excuse. And touching the elect, the lord not minding to destroy the, awaketh them by this meane and way. Wherefore let vs marke, that the Lord laieth vpon vs many necessities, miseries and afflictions (the deliuerance from which, he hath reserued to him self) placing vs therein, as it were in examination and vpon the racke, and torture to make vs to confesse that, which our vnthankfulnesse & malice would choke vp, that is to say, that all our good, ioy, and prosperitie, commeth from him aboue, to whose fatherly goodnesse, it is meete for vs to resorte by our supplications and prayers

6 That the Gospell might be aduanced: for it flourisheth in the midst of persecution, as we haue before shewed in the seuenth pointe to be marked in the persecutions of the Church, spoken of a litle before in this verie Chapter.

7 That

7 That our pacience and hope may be exercised. Wherefore Saint Paul saith to the Romans: *Wee reioyce in tribulations, knowing that tribulation bringeth forth patience, and patience experience, and experience hope, and hope maketh not ashamed.* Rom. 5. 3. 4. 5.

8 That we might so much the more willingly despise the world, & that we (leaving without griefe this life altogether full of miseries) might aspire vpwarde to heauen, where our Citie is, to the place of our perpetuall abode, So saide Saint Paule: *Our light affliction which is but for a moment, causeth vnto vs a farre most excellent and eternall weight of glory: while wee looke not on the things which are seene, but on the things which are not seene: for the things which are seene, are temporall, but the thinges which are not seene, are eternal.* 2. Cor. 4. 27. 18.

The tenth point: what issue or end the afflictions haue in respecte of the faithfull ones: It is certain that they turne & work to their good ioy, and saluation: as appeareth by these places following. *It is good for me that I haue beene assisted, that I may learne thy statutes.* Psal. 119. 71. *Blessed is the man that endureth temptation: for when he is tried, hee shall receiue the crowne of life, which* James. 1. 12.

- which the Lorde hath promised to them that  
**1. Pet. 1. 6. 7.** loue him. Wherein yee reioyce, though now  
 for a season (if neede require) yee are in hea-  
 uinesse through manifold temptations, that the  
 tryall of your faith, being much more preci-  
 ous then gold (that perisbeth) though it be try-  
 ed with fier) might bee found vnto your praise  
 and honour, and glory, at the appearing of Je-  
 sus Christe. If yee be rayled vpon for the  
**1. Pet. 4. 14.** name of Christe, blessed are yee: for the spirue  
 of glory & of God resteth vpon you, which on  
 their part is yll spoken of, but on your part glo-  
**Mat. 5. 10. 11** rified. Blessed are they which suffer perse-  
**12.** cution for righteousnesse sake, for theirs is the  
 kingdome of heauen. Blessed are yee, when  
 men reuile you, and persecute you, and say all  
 manner of euil against you for my sake falsly.  
 Reioyce and be glad, for great is your reward  
 in heauen. All thinges worke together for the  
**Roma. 8. 28.** best, vnto them that loue God, euē to thē that  
 are called according vnto his vnchaungeable  
 purpose. In nothing feare your aduersaries  
**Phil. 2. 27.** which is to them a token of destruction, but to  
 you a token of saluation; and that of God. All  
**2. Thess. 1. 5.** the persecutions and afflictions which yee suf-  
**6. 7.** fer are a manifeste token of the righteous  
 iudgement of God, that yee may bee counted  
 worthis



worthie of the kingdom of God, for the which  
you also suffer. For it is a righteous thing  
with God to recompence tribulation to them  
that trouble you: and to you which are  
troubled, deliuerance and rest with vs,  
When the Lorde Iesus shal shewe him selfe  
from heauen, with his mightie Angels.

This is a true saying, That if wee die with  
Christe, wee shall also liue with him, and  
if wee suffer with hym, wee shall also  
raigne with him. 2. Timo. II. 12

Nowe out of these places wee gather  
a verye greate and singular comforte.  
For in the firste place, wee knowe, that  
there is not any ignominie or shame, in  
the persecutions and afflictions, whiche  
we suffer for Iesus Christes sake, but  
that they are a good and sweete smel-  
lynge sauour before GOD because he  
approoueth and alloweth our obedi-  
ence, when that by the Sacrifices  
of our selues, wee doe most willing-  
lye presente and offer our selues vnto  
him.

*An exhortation  
to the faithfull,  
patiently and com-  
rassionly to beare  
their crosses.*

Moreouer, our combat and fighting,  
shall not bee without good hyre: for rest  
and

and quietnes is set out vnto vs in our pain  
 and trauel, and eternall life in our death :  
*Psal. 116. 15* of which it is writtē: *Precious before the face*  
*of the Lord is the death of his Saints.* And  
 we are wel assured, that this our good god  
 beholdeth from aboue our good will, and  
 the cōfession of his holy name which we  
 make and yeeld, and that as he aideth our  
 strength and power, so also that hee will  
 crowne our victorie, and rewarde in vs, all  
 that which hee hath giuen to vs, and wyll  
 honour that, which he himselfe hath be-  
 gun and made perfect in vs. In summe by  
 these persecutions we aduance and thrust  
 forward our selues to goe to the true and  
 eternall dwelling places of the Martyres,  
 that wee may there clearely beholde God,  
 and that there we may be partakers of so  
 excellēt a glory, as all the afflictions & suf-  
 ferings of this present life (euen as Sainte  
 Paule saith) are not worthie of. *For the*  
*things which the eye hath not sene, neither the*  
*ear hath hearde, neither came into mans*  
*heart, are they which God hath prepared for*  
*them that loue him.* Wherefore let vs not  
*Mat. 10. 28.* feare them which kill the body, but are not a-  
 ble to kill the soule, but let vs rather feare him  
 which is able to destroy both soule and body

*in Hell. Whosoener shall confesse mee before men (saith Iesus Christe) him Will I confesse also before my father which is in heauen.* Mat. 10. 32. 33.

*But whosoener shall deny mee before menne, him will I also deny before my father which is in heauen. Hee that will saue his life, shall loose it, and he that looseth his life for my sake shall saue it.* Mat. 10. 39.

*Let vs knowe and vnderstand this, that from the beginning of the world it hath beene thus ordeined and determined, that all which will liue godly in Iesus Christ shal suffer persecutiō: And that by many tribulations wee must enter into the kingdom of heauen.* 2. Tim. 3. 12

*For at the beginning, the righteous Abell was slaine and put to death, and after him all the righteous persons, the Prophetes and Apostles, sent by God: whereof some were deliuered and cast to wilde beastes: others died in prison through famine: others were hanged and strangled, others digged into earth, & buried quicke therein, others drowned, burned, beheaded, broken, and ground as it were to peeces, dismembred, roasted, boiled, singed and sawed, slayed all aliue, stoned whipped, &c. And is ther any which is able to describe and set out all the tormēts, which the tyrants, as wel vnder the old*

*Mat. 16, 24.*

old as vnder the newe testament, iudged the Christians worthie of? Now the Lord Iesus hath set out vnto vs an example in himselfe, teaching vs that none shall come to his kingdome, but they which haue followed him by his owne way. Wherefore let vs not bee faint hearted for the persecutions and afflictions which shall come vnto vs, but let vs shewe our selues strong and constant, and let vs through a certain spirituall power and force, pursue & that euen to the end, the way into which wee are entred. If the waues, billowes, and surges of the Sea of this worlde, lift vp themselves and rise against vs, to swallow vs vp, and to ouerwhelme vs: if our enemies in great companies and bands compasse vs on euery side, and assault vs, Let vs crie

*Mat 8. 25.*

with the apostles, *Maister, or Lord saue vs,* and he will deliuer vs out of al dangers. If death feare vs, let vs remember that Iesus Christ in dying hath brought this to passe that death is not death vnto vs, but a very redy way to guide & leade vs, to life & eternal glory. If the world continue his assaults against vs, yea dubbleth them, and

*Mat. 10, 22.**2. Timo, 2, 5.*

trebbleth them as you would say, let vs call to our remembrance, *that he which endureth*

rest vnto the end shalbe saved, and if any man  
 strine for a maistery, he is not crowned except  
 he strine, as he ought to do. The sonne of God,  
 is our protector and defender, who hath pro-  
 mised vs to be with vs alwaies euē vntil the  
 worlds end. If we die for him & for his sake, he  
 will keepe our soules: and that which we haue  
 committed vnto him, shalbe very sure in his  
 hands, euen vnto the last day. He wil keep the  
 remembrance of vs for euer, that it may not  
 be any manner of way fading away or darkened  
 Hee will keepe our bodies to the very bones  
 thereof, against the day of the resurrection of  
 al fleshe, and will at the last crowne vs with e-  
 ternal life, which he himselfe hath purchased  
 for vs by his owne blood. O death then, where  
 is thy sting? O graue where is thy victo-  
 ry.

Mat. 28. 20.

Mat. 10. 28.

2. Tim. 1. 12.

Psal. 112. 6.

Pro. 10. 7.

Psal. 34. 20.

Iob. 19. 25.

1. Cor. 15. 55.

Certainely, wee haue very much where-  
 with to comforte our selues by the consi-  
 deration of these thinges: and when wee  
 heare that Iesus Christe saith vnto vs: If  
 any man wil come after mee, let him denie him  
 selfe, and take vp his crosse daily, and followe  
 me. We ought to learne howe and after  
 what sorte it behoueth vs to beare affli-  
 ctions.

Luke. 9. 23.

For

*Acts. 5. 41.**Rom. 5. 3.*

For first by these wordes, *Let him take up his crosse*, Iesus Christe meaneth, that wee shoulde willingly bowe downe our shoulders vnder the burthen of the crosse, and shoulde subiect our selues, with a free hearte and courage to beare the same, yea that wee shoulde bee glad and reioyce, if in this respect and behalfe we could yeeld and perfourme any seruice to God, according to the example of the Apostles and the doctrine which they taught. Secondly when hee addeth *daily*, hee declareth that wee are neuer at the ende of our struing, vntill wee depart out of this worlde: and therefore this is our continuall exercise, that when wee shall haue indured and suffered sundrie persecutions, wee shoulde prepare and dispose our selues, to suffer them againe, and other new beside them, knowing (as we haue erewhile alleadged)

*Mat. 10. 22.*

*That he which shall continue to the end shall be saued..* Wherefore they abuse and deceiue them selues who thinke that they haue rightly and duely discharged their duetie, if they haue stooode fast in the time of one persecution or of two: for it is not with the first flight, that we flie to the ioyes of Paradise; and Iesus Christe commaundeth



deth vs not any thing here which he himselfe hath not first of all shewed vs the way thereto, seeing that he was not only vnder the crosse, but that al his life was no other thing, then a perpetuall combate and striving against afflictions. And Saint Paul although hee might haue set out, his labours, his perils, his prisonings, his beatings, his shipwraekes, and an infinite number of other afflictions, notwithstanding, he saide yee, *That hee was altogether ready to suffer not onely to bee bounde and put in pryson, but also willingly, and without any grief to dye for Christes cause.* O how great is this honour to giue vp our life for the name of God. They that are in the wages or souldiership of som eathly Prince, make no great difficultie, to forsake their owne parents, and their goods, that they may go to his seruice: yea it troubleth them not muche to hazarde and giue vp their owne liues, to mainteine his quarrell and cause, which very often is vniust & wicked: And shall we which haue such a Prince as Iesus Christe the sonne of God is, who died for vs poore and miserable sinners, shall wee I say doubt to leane all thinges, yea to aduenture and yeelde vp our owne liues,

*2. Corin, 11.  
14. &c.*

*Actes, 20. 24.*

to maintain his cause, & his quarrel, which is so iust and ypright. specially seeing hee hath power to render and giue the same againe vnto vs afterwards.

Moreover, the meditation of the glory to come (as wee haue already touched the same) ought to strengthen and encourage vs in the midst of afflictions: as we see Saint Paule fully resolved and settled himselfe thereupon, when hee saide to the

*2. Cor. 4. 17.* *Corinthians. Our light affliction which is but for a moment, causeth vnto vs a farre most excellent and an eternall weight of glory: While wee looke not on the things which are seene, but on the things which are not seene: For the things which are seene, are temporall, but the things which are not seene, are eternall.*

*2. Tim. 2. 11* *And to Timothie, It is a true saying: If we be dead with Christ, we shall also liue with him: if we suffer with him we shal also reigne with him. Do we think to haue the crowne of glory, without hauing first fought as our great Captaine did? Do wee thinke to reigne with the Prince of life on high in heauē, without hauing first suffered and borne troubles with him in this worlde? If men take the earth from*

vs, let vs looke vp to heauen, which is open for vs as it was to Saine Steuen. If they put vs to death, let vs looke to Iesus Christe, who is our life, who also dyed and rose againe, to the ende that if wee dye, wee shoulde dye vnto him, that afterwarde we may bee raysed vp in glory, as hee was. If our abiect and base body bee despised and dishonoured let vs looke to the glorious body of our Lorde Iesus Christe, like vnto which our bodies shal be made in the last day. To bee short, if wee weepe and waile in this wonderfull heape and sea of miseries, being in this worlde strangers, pilgrimes, & passengars, let vs remember, that when wee shall once come to our celestiall and heauenly Citie, which wee nowe waite and hope for, then wee shall reioyce with a ioy which cannot bee comprehended, and that with God himselfe, and the holy angels, Prophets, Apostles, and Martyres. For the Lord will wipe away all teares from our eyes; and there shalbe no more death, neither sorrow neither crying; neither shall there be any more paine. Then shall wee seele the fruite of the crosse and tribulation whiche wee haue indured and suffered in this worlde.

Actes. 7. 55.

56. 1. 2. 3. 4. 5.

2. 2. 3. 4. 5.

Rom. 1. 4. 5. 6.

Phill. 3. 21.

2. 3. 4. 5.

2. Cor. 5. 1.

Revela. 21. 4.

- Renē. 21. 4.* Then shall we know how much we be blessed, that have suffered for Iesus Christe, and have made our robes white in the blood of the Lamb. Then shall we behold God even as he is, and shall know him perfectly, as he knoweth us, and we shall live and reigne with him for ever. The Apostle in the Epistle to the Hebrewes, doeth by this meditation in courage the faithfull, when he said vnto the: Ye haue bin partakers of the afflictions of my bonds; or suffered with iay the spoiling of your goods: knowing in your selues how that yee haue in heauen a better and induring substance. Cast not away therefore your confidence, which bath great recompence and reward. But shall wee now thinke or suppose, that wee loose our life, when we shall haue abandoned, forsaken, and as it were giuen vp the same vnto tyrants for gods cause and matters? Shall wee iudge that wee die vpon imagination, and as it were foolishhe and insensible madde people (as in deede the worlde supposeth) seeing Iesus Christe hath promised vs so great a reward and hye in heauen? Shall wee say that our death is wicked and accursed when hee himselfe by his sacred and holy mouth
- 1. Iohn. 3. 2.*
- 1. Cor. 13. 12*
- Hebr. 10. 34.*
- 35.*
- Mat. 5. 12.*
- Renē. 14. 13.*

mouth hath pronouced the same blessed:  
or els that when we die for Christ Iesus his  
name, wee shoulde bee cursed when the  
holy Ghost pronounceth vs blessed?

Wherefore let vs not stay our selues  
in the iudgemente of the flesh, which  
is so muche blinded, that shee seeth  
not life in death, neither blessednesse in  
the curse: but let vs behold with the eyes  
of our faith, the promises of God, and be  
fully resolued of this, that the way and  
meane to make vs conformeable and like  
to our head Iesus Christe, is to carry and  
beare with patience our crosse after him.

For as (Saint Paule saith) *Wee must suffer* Rom. 8.17.  
*with Iesus Christe, that we may also be glor-*  
*fied with him.*

The eleuenth point, what is the ende  
which persecutors haue had: Experience  
teacheth vs, that ther was yet neuer any ty-  
rant with whome it wente well at the last,  
in banding and setting himselfe againste  
God. And the holy Scripture giueth vs  
also a faithfull testimonie and an assured  
witness thereof, as also the Ecclesiasticall  
historie it selfe, God hauing wylled and  
appointed that the issues and ends of the

*Examples of the  
punishments &  
vengeances of  
God, against the  
persecutors of  
the Church.*



persecutors of his Church, shoulde be put in order and declared by writing for a testimonie of his wrath and fury against them: to the end, that the examples of his vengeance might be knowne to them that came after, that thereby they might be bridled and kept in, and not exercise cruelty against his faithfull people, vnlesse they would bee most seuerely and sharply punished, as their predecessors were: to the ende also, that Christians living holily, shoulde bee comforted in this, that their keeper and defender is in heauen, who seeth and knoweth al their oppressions, to take vengeance thereof in time and place, as to himselfe seemeth good. Wherefore it is necessary, that we shew heere some examples, touching the issue & end of tyrants and persecutors of the children of God. And first of Pharaoh and of his Egyptians, It is written that they pursuing the Israelites, were all overwhelmed and drowned in the Sea: so that there remained not of them, so much as one alone, although they were a very great number.

*Pharao.*  
*Exod. 14. 6.*  
*7. 8. 9. 28.*  
*Saneherib.*  
*2. Kin, 19. 35*

Zennacherib, and his Assyrians making warre vpon Israel did not lesse feel by



by experience Gods reuenging hand. For they being before Ierusalem, and besieging it, it came to passe that the Angel of the Lorde went soorth, and slue an hundred, fourescore and fise thousande men of those that besieged it. And as concerning Zennacherib himselfe he at that time escaped and went to dwell at Ninueh, but as he worshipped in the temple of his idol he was flaine by his two sonnes Adramilech, and Sharezer.

Antiochus, what end had he, for al the oppressions & cruelties, which he exercised against the Iewes? After an infinite number of murthers which hee had committed, & that in his pride, he had said, that he would make Ierusalem a commo butcherie & burying place of the Iewes, the Lord God of Israel stroke him, with an innumerable and inuincible plague, so that a horrible grieve tooke him in the bowels and greuous torments within in his body: he notwithstanding ceased not for all this fro his malice, but hauing his heart kindled & set on fire against the Iewes, and hastening his iourney to goe to Ierusalem, there to execute his purpose, it came to passe, that going ouer hastily & violently,

*Antiochus.*  
*2. Macha, 9.4*

hee fell from the Charriot, and hurte himselfe sore in the members and partes of his body, so that all his body was bruised, & in the same body was so great corruption, that wormes issued and came out of it, and his fleshe whilest hee was aliue, fell of from the bones by peece-meale through paine and torment: inso-muche that his armie being greeued, at the smell or stinch of his corruption, and rottennesse, and hee himselfe also not being able any longer to indure the same, died like a murtherer and blasphemer, of a miserable death.

*Herod the  
great,*

Herode the greates, after that hee had committed many exetrible and detestable offences against the innocent people, ended not his dayes, but that the vengeance of God, was horrible and fearefully kindled against him. For hee was tormented with many and very cruell sicknesses, neither more nor lesse then if he had had hangmen or tormentors alwayes beating his body both within and without, till that at the last hee dyed of a violent and cruell death. And behold here what Iosephus hath saide thereof

thereof: The disease and sicknesse of the King increased, waxed more sharpe, and God manifestly and openly shewed, that hee punished him for his vngodlines, for hee was burned with a verie slowe heate, neither could any man perceiue that heat without, but he him selfe felt it within, because that it gnawed his entralles and bowels. Moreouer, hee was so hungrie, that hee tooke no leasure to chewe his meate, but deuoured and swallowed vp all that entered into his mouth, and so they must cast meate continually into his throat. Besides this, hee had his inwarde partes full of sores, hurtes and biles, and was tormented with the colicke of passion: he had his feete puffed vp and swelled with a moist kinde of flemme: hee had also his nose swelled. His priue partes and members, were rotted & full of wormes, and his breath was verie stinking, inso-much that none durst come nigh him. Besides all this, he had a certeine shrincking or drawing together of the sinewes, and he had much adoe to take breath. Wherefore all they, who made profession to deuice and foretell thinges to come, were of one and the selfe same opinion, and resol-

*Iosephus. lib. 17.  
Cap. 8. de antiqui-  
tas. Iudaeor.*

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ued all vpon this, that this was a verie punishment and vengeance sent from God, who punished him for this, because he had so many sortes and wayes, violated the honour, & prophaned the reuerence, which he ought to God, & the loue which he ought to his wiues and children: and so he died miserably.

*Herode Agrippa,*

*Act. 12. 1. 2.  
3. 4. 18. 19.  
etc.*

Herode Agrippa the sonne of Aristobulus, (who was the sonne of the foresaide Herode the great, by his seconde wife named Marianne, and put to death by him) hauing cruellie tormented and persecuted the Church, and namelie put Saint Iames to death, beeing also at the last lifted vp, to the highest of his honors, cloathed in his kinglie apparell, and set vpon the iudiciall seate, making an oration to the people, and the people crying out, this is the voyce of God, and not of a man, hee (I say) was stricken suddenly by the Angell of the Lorde, and was gnawen and eaten with wormes, and gaue vp the Ghost.

*Herode Antipas,*

Herod Antipas, the tetrarch of Galilee, and of Perce (the sonne of the foresaid Herode the great, by his fourth wife named Marthaea) who by violence, tooke

Herodias

Herodias from his brother Philippe, and caused Iohn Baptist to be beheaded, prepared and laide his Ambushmentes in waite for the Sonne of GOD him selfe: and when Pilate sent Christ to him, hee mocked him, and sent him backe againe with great ignominie and reproch: after what manner died hee? The Historiographers recite and recorde, that hee obeying the motions and prouocations, of his shamelesse harlot Herodias, and hauing beene condemned by the Emperour Caius Caligula, to bee perpetually banished, did miserably finishe his life at Lions amongst the Frenchmen, beeing quite and cleane spoyled of all his goods and glorie.

*Mat. 14. 3.*

*Or.*

*Luk. 13. 31.*

*32.*

*Luk. 23. 11.*

*Iosephus. lib. 18.*

*Cap. 9. de Antiquitate Iudaor.*

*Euseb. lib. 2.*

*Cap. 4.*

As concerning Pilate: This wicked and cursed man, suffering him selfe to bee wonne by the Iewes, yea even so far, that hee condemned Iesus Christ against his owne conscience, and hauing exercised and practised diuers cruelties and outrages against the Iewes them selues, shewing him selfe alwayes prepared and roadie, to execute the ordinaunces and commaundementes of the Emperour, whatsoeuer wickednesse was therein:

*Pilate.*

*Herodias*



*Supplimen. Chro.**Eutrop. lib. 7.**Cap. 7.**Kaiser. lib. 2.**Cap. 7.*

therein : at the last (as it is contained in the histories) in the one and fortieth yeare of our Saviour Christ, hee was sent into exile by Caligula, to Lions, where the vengeance of God being fallen on him, hee was locked vp & closed in, with such terrible griefes, that beating & striking him selfe with his owne handes, and thinking to finish and end his evils, in pricking forward and hastning his owne death, he killed him selfe. Behold, hitherto, the horrible example of Gods vengeance vpon these tyrantes and persecutours of the Church. For it must in deed needes bee, that they which had prouoked God and men against them, should so cursedly and wickedly finishe their dayes. God they prouoked principally in this, that they had warred and fought against his word : and men in this, that they left not of any crueltie or barbarousnesse, which they exercised not against them. But as wee haue heeretofore more particularly described the cruell persecutions, assaied and executed, by the Emperours against the Church generally : so we must here speake, of their wicked and cursed endes.

Wherefore now to begin with Nero;

Eutropius

Nero.



Eutropius in his eight booke, speaketh *Eutrop lib. 8.*  
thus of his ende: A decree was made by  
the Senate, that Nero should be ledde naked  
openly before all the people, and that  
a forke should be put on his necke; & that  
he should bee beate[n] with rodde[s], vntill  
that death followed thereof, and that af-  
terwardes he should be cast downe, from  
the topp[e] of a rocke. After this manner  
being forsaken of all, he fledde out of the  
Palace, and about midnight went out of  
the Citie, accompanied onely with Pha-  
ron, and Epaphroditus, Neophytus, and  
Spore his Eunuche, and being about foure  
mile of from the Citie, he thrust him selfe  
cleane thorow, with one stroke of a sword,  
and because his hand trembled & shooke,  
his Eunuch helped him to thrust forward  
the sword, before which time he not fin-  
ding any man that wold strike him, he be-  
ganne and tooke vpon him to crie. Is it so,  
that I haue neither friende nor enemy? I  
haue liued villainously, but yet I die more  
villainously. Beholde then, what wages  
and hier this cruel Emperour receiued for  
his greuous wickednesses, and accursed  
offences.

Domitian receiued also the reward and *Domitian.*  
recom-

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recompence of his cruelties. For hee was slaine in his own Palace, by the hands of his owne seruantes and household people, his owne wife Domitia beeing consenting thereto: and the Senate of Rome decreed and ordeined, that his bodie shoulde bee carried and brought to the earth, by the buriers after a vile manner, and without honour, and that all the Images of his person, should be beaten downe and cast to the ground. Therefore the said Senate also, disanulled all his ordinances and decrees, and called backe all other men, which by his authoritie and commaundement were exiled and banished.

*Traian.*  
*Dion.*

Traian (as Dion saith) did no more escape the vengeance of God than the rest. For first hauing had all his members withdrawne, all his bodie without feeling, and his senses dulled and stopped vp as it were, so that hee conceiued an opinion, that hee had beene poysoned: moreouer, being become full of the drop sic, and verie much puffed vp and swollen, at the last he dyed verie porely, in Selmion a Citie of Sicilia.

*Marcus*

*Marcus  
Aurelius.*

*The Diall of  
Princes.  
Cap. 40.*

Marcus Antonius Verus, otherwise called Marcus Aurelius, having persecuted the Church, at the length died, feeling the wrath of God vpon him after this manner. Being in the warre of Pannonia, which at this day is called Hongarie, and keeping besieged a famous Citie in that countrie called Vendebonna, and going vpon a certaine night rounde about his Campe, to visite his bands and hundreds, sodeinlie there fell vpon one of his armes a palsie, insomuche that from that time forwarde, hee coulde not, either put on his garmentes, or drawe his sword, neither yet beare a speare. After this an other sicknesse came vpon him, called a Lethargie, wherwith he was wonderfully tormēted and troubled. Thus being sicke in his Tent, he caused a cruell battell and a harde assault to be given against that people, and the Hungarians insomuch that there was great bloudshed committed on the one side, and on the other. The Emperour hearing of the euill order amongst his souldiers, & namely, that fise of his Capitaines were dead, and that none of them all coulde there bee founde: a certeine

heavi-

heavinesse ceased and possessed his heart,  
 insomuch, that all thought that vpon a  
 sodeine, and as it were in the turning of a  
 hande, hee had lost his life: and so he con-  
 tinued two dayes and three nightes, with-  
 out hauing a will or minde to behold the  
 light of the firmament, or to speake to a-  
 ny man in the world: so that his heat was  
 verie great, his rest verie litle: he had con-  
 tinuall sighinges and groninges, a great  
 thirst, small appetite to eate, no sleepe, and  
 aboue all, hee had his visage altogether  
 wrinkled, & his lippes altogether blacke,  
 his eyes hollowe and suncke into his head,  
 and his tongue swollen, without being a-  
 ble to spitte. And so a litle while after-  
 wardes, not knowing to whom he might  
 commit and commend his soule, but as it  
 were one altogether lost and cast away:  
 speaking these wordes vnto Commodus  
 his sonne, Remembring me of this that I  
 haue come into life, I haue nowe no more  
 delight or pleasure to liue. But as I knowe  
 not whither death carrieth vs: so I feare &  
 refuse death it selfe. What should I do, see-  
 ing that the Goddes tell mee not what I  
 shall doe? Immediately he roled and tur-  
 ned his eyes, and lost his feeling, and ha-  
 uing

uing been in this paine and agonie, by the space of more than a quarter of an houre, he yelded vp the Ghost.

Seuerus was blessed and happie in the beginning of his raigne, but so soone as he had moued persecution against the Christians, then immediatly his prosperitie beganne also to faile, and hee was distracted and drawne hither and thither, by many daungers, and diuers ciuile warres, as *Platina* saith. And as touching his ende, although hee were not slaine, or that his blood was not shed, notwithstanding (as *Victor* hath left it in writing) feeling a vehement grieve in all his members, and specially in his feete, hee asked and desired that some woulde giue him poison, to cause him to die, and so with a hastie and headlong death hee finished his dayes in England.

Maximinus, after he had begunne his persecution, was so ouercouered with shame, that there was neuer any Emperor more miserable than hee.

The Senat of Rome in despight of him, chose other Emperors, while he liued. His souldiers revolted frō him in Affrica. And at the last, after that he had raigned whole

A a three

*Seuerus*

*Platina*

*Victor*

*Maximinus*

*This is found written in Aurelius, Victor, and Capitolinus*



three yeeres hee was slaine by his owne souldiers, being threescore yeeres old, and with his own sonne being nientene yeres olde: and the manner of his death was terrible and fearefull, for hee was cut in peeces and cast into the Riuer, and this scoffe or taunte trotted, and was rife in the souldiers mouthes, that it was not meet to keepe, no not a little dogge, of a naughtie rase or kinde. Afterwardes all those fauourers which were ioyned with him, and all those which had been his familiar friendes and acquaintance were slaine, drawne vp and down, and cast into the iakes and priuies.

*Decius,*

*Nauclerus,*

*Pomponius,*

*Fasciculus tempo-*

Concerning the Emperour Decius, beholde that which wee finde of his end. Nauclerus rehearseth that hee was drowned, and that his body was neuer founde. Pomponius hath written, that in a wicked war against the Gothes, he was swallowed vp of a whirlepoole, into which hee threwe himselfe headlong, to the end that hee might not fall into his enemies hands. Fasciculus Temporum saith, that hee was slaine in war, & his sonne also, which also is in like sorte put downe & set forth by Eusebius saying, that before hee had raig-  
ned



ned two yeres, he was miserably slaine together with his children. *Eusebius. lib. 7. cap. I.*

The vengeance of God, likewise horrible, was declared in & against Valerian, punishing him for the christiāns blood, which was spilte by his appointment and commandement. For wee read in the xxiii. booke of Volateranus, and in other histo- *Valerianus.*  
*Volateran. lib. 23*

rie writers, that hee alittle before he beganne to persecute the Christians, went to make war against the Persians, and that in battell hee was taken by Sapores the king of the saide Persians, who handeled him so vncourteously, and intreated him so chourlishly, that so often as this king Sapores, would get vp on horse backe, hee vsed the backe of this poble slaue, to help him to mount vp: and so this Emperour spent his olde age, in this so miserable seruitude and bondage. *Eusebius.*

Eusebius in the Oration or Sermon which hee made to the assemblie of the Saints, saith, that Sapores at the last caused Valerian to bee sleied: and these are his wordes. And thou also Valerian, because thou diddest exercise so greate crueltie of murders, against the seruauntes of GOD,

the iust iudgement of God hath been declared on thee, when beeing captiue, and bounde, and ledde with thy imperiall ornament, haddest at the last thy skin pulled off, by the commaundement of Saporess King of the Persians, and salted, thou hast set vp somewhat as a perpetuall remembraunce of thy wickednesse.

*Henric. Erford.*  
*lib. 6. Cap. 27.*

Some say that Claudius, Valerius his Lieutenent, was possessed with a Deuill, & that his tongue was cut out of his head, and chopped in peeces, and that at the last he was choaked.

*Aurelian.*

Aurelian was not exempted from Gods punishment: for as he beganne his persecution against the Christians, a thunderbolt fell nigh vnto him, wherewith hee was sodeinly afraide, as wee haue saide heretofore. But he became not the better for that. Wherefore pursuing his enterprise and attempt, soone after hee was slaine by his owne people, going the seconde time to warre against the Illyrians, and this was done betweene Constantinople & Heracleas, about the yeare of Christ. 272.

Some

Some affirme also of his Lieutenaunt *Henric. Erford,*  
Antiochus, that while they were tormen- *li. 6. Ca. 29.*  
ting Agapitus the Martyre, hee sodein-  
lie fell from his seate where hee satte in  
iudgement, crying (as though he dispa-  
red,) that he burned in his bowels, & that  
he dyed crying out, after that sort.

Diocletian and Maximianus Hercu- *Diocletian and*  
lien, hauing raigned twentie yeares to- *Maximianus.*  
gether, and verie much tormented the  
Churche of G O D, by the tenth per-  
secution, which they moued against it,  
at the last came to so great a chaunge  
and alteration of their state and conditi-  
on, and to suche wilfulnesse and mad-  
nesse, both two of them that (as we read *Nicepho. lib. 7.*  
in the histories) for dispight, which they *Cap. 20.*  
had against Christ, because they had not *Euseb. lib. 8. ca. 13*  
power to establish and blot out his name, *V. Olaserra. lib. 23*  
beeing letted by the constancie, courage,  
and might of the noble Martyres: they  
deposed them selues from the Empire,  
and leauing it to the gouernment of Ga-  
lerius and Constantius, Diocletian with-  
drew him selfe to Nicomedia, and Max-  
imianus, to Millain, and both of them  
afterwardes liued as priuate men.

Dioclesian liued certaine yeeres after. But at the last hauing receiued threatenng letters, from Constantine and Licinius, because he would not be at a marriagebanquet or feast, they hauing also inuited and bidden him thereto, and fearing a shamefull death, hee drunke poyson, and died when he was seuentie three yeres old. This is recited and reported by the Romane historiographers themselues, Aurelius, Victor, and Pomponius Lætus. Volateran and certaine others say, that after his death hee was Deified, that is to say put, placed, and established in the number of the goods.

*Aurelius.*

*Victor.*

*Pomponius Lætus*

*Volateranus,*

*Maximianus.*

*Vespertensis in*

*440 Cronic.*

And as concerning Maximianus Herculien, the Historie writers saye, that Maxentius his sonne, hauing beene ordeined, created, and called Emperour at Rome, the father tooke courage to him againe, & purposed in his minde, to recouer the Empire from which he had deposed him selfe together with Dioclesian.

In this hope he came to Rome, and assai-  
ed all the power hee had, to put downe  
and cast out his sonne, but hee was dri-  
uen

uen backe and withstoode by the Citie,  
and went from thence toward Constan-  
tine his sonne in lawe thinking to come  
vpon him at vnawares, to catch him by  
treason, and so to kyll him. But his  
treason beeing discouered hee fledde  
away. and being pursued, he was slaine  
by Constantine nigh vnto Marfilles, as  
Vincentius reciteth it in his mirrour or  
glasse the thirteepe booke, and seconde  
Chapter. Notwithstanding that booke  
which is called the Sea of Histories, saith,  
that being taken at the forenamed Mar-  
filles, hee there hanged himselfe with a  
halter, being threscore yeeres olde.

*Vincentius in  
specul. lib. 13.  
cap. 2.  
Marcel. bisto. 2.*

Beholde a summarie and short de-  
scription of the horrible punishmentes  
which the Lorde sent vpon the ten Em-  
perours, vnder whome, and in whose  
dayes, the tenne great persecutions a-  
gainst the Church fell out and were com-  
mitted.

Now as the Emperours which succeeded  
those, did not all withholde themselues,  
from persecuting the poore Christians, so  
the hande of GOD was not shortea-  
ned, but that punishmente and venge-  
ance was executed vpon the persecutors.



*Cyprianus contra  
Demetrianum.*

For that which Saint Cyprian saide in the Apologic or defence hee made against Demetrianus the Gouvernour, is verie true, to witte : that verie hardlie there was any man at any time, who through wickednesse, lifted vp him selfe against the Christians, but that incontinently therevpon, Gods vengeance and iustice, followed him, and pursued him therefore.

*Galerius,  
Volaterran, li. 23*

Galerius a cruell Emperour, or rather in deed a tyrant, hath verie well tryed and proued the same : for hauing continued and increased, the persecution begunne by Diocletian, and hauing with all maner of punishmentes tormented the Christians, both cruelly and furiously, at the last hauing raigned thirteene yeares, not beeing able to abide, the tormentes and paynes of a certaine sicknesse, wherewith hee was taken and helde, thorowe impaciencie hee slue himselfe with his owne hande. And some say, that in the time of his sicknesse, hee put his Phisitions to death, because they could not heale him : of which one declared & said, That his disease proceeded from the vengeance of God.

The



The death of Iulian the Apostata, may very well also testifie, what end the persecutors of gods childrē may looke & waite for. For the histories declare, that he continuing the war against the Persiās, which was begunne by the Emperours his predecessors, and vpon the way hauing made a vowe, againe to shed and spill the Christians blood, and namely in Ierusalem, and to make them, or set them out openly as a shewe, in some solemne place, if hee came againe victorious and a conquerer, as hee was entred into a desert and wildernesse, he and his armie wandering vp and down together without guide or leading, he was sodenly taken and stricken with a stroke either of an arrow, or a sworde, or of some other weapon (for none knoweth as the historiographers say, wherewith, or howe hee was stricken) and so dying in dispaire, hauing not as then raigned twelue whole yeeres, hee cried out with a horrible blasphemie, keeping and holding his blood, which gushed into his hand, and casting it into the aire said: O Galilean (for so in despite hee was wont to call Christe) at the last thou hast overcome, thou hast overcome.

*Iulian the Apostata.*

*Theoderic. lib. 3. cap. 25.*

*Volasterran. lib.*

*23.*

*Valens.  
Theod. lib. 4.  
Cap. 19.*

Valens also did very well feele & know, the power of Gods vengeance in his miserable death. It is saide of him, that hauing receiued the doctrine of the Arrians, a certain season after that he harkened vnto the instruction of Basil and receiued it; but straight wayes hee returned to his former naturall disposition, and assailed and set vpon Basil, and when it so fell out, that hee coulde not perswade him, to ioyne or take part with the Arrians, hee commanded that a Lawe and Decree shoulde bee made for his banishment. And when hee was minded to subscribe the saide decree, the pen was found bruised after a sodeine and maruellous maner, so that hee coulde not therewith make a stroke, only or signe of a letter. They brought vnto him the second penne, yea euen the thirde, and it fell out in thé as with the first: and notwithstanding hee yet indeuoured, to vnder signe, subscribe & ratifie that decree, but he felt that his right hande shoke and trembled, and then being feared hee tare the paper. But shortly after hee died wickedly. For in a certaine battaile which he had against the Gothes (who rebelled against him, being

*Socrates lib. 4.  
cap. 36.  
Theodores. lib. 4.  
cap. 36.  
Sozomen. lib. 7.  
cap. 40.*

ing inforced thereto through famine and hunger) hee was hurt with an arrowe.

Wherefore he fled, and withdrewe himself into a small graunge or farne house in the fieldes, with some of his people, and being close or hidden there, the Gothes set fire on it, not knowing that Valens was therein, and there he was burned all alive. And to the end that they which shoulde come after might haue a more euident testimony that this was in deede a punishment sent from God, and that also in this wicked person, there might alwayes be had an example of the wrath of God, he remained without any buriall at all,

But when will it be, that we shall make an ende, if wee woulde largely pursue and recite, the Catalogue or beadrole, as you woulde say of tyrants and persecutors of the Church, who for a iust recompence of their cruelties haue beene punished by the hand of God, and died miserably? Wee should not want examples of former ages, neither yet of our time. For God hath alwaies had care ouer his Church, maintaining it, and punishing the riottes and murders committed against it: yea hee will alwayes mainteine it, and will exercise  
and

and execute his iustice vpon them, which would oppresse it, because hee accounteth  
*Zachari. 2. 8.* it as deare, *as the apple of his eye*, whiche  
 shoulde bring vnto vs, a singular comfort  
 and instruction. For it serueth well to com-  
 fort vs, when we vnderstand, that we haue  
 a keeper and defender in heauen, who in  
 the middelt of our afflictions, will not for-  
 sake vs, no not then, when it seemeth vnto  
 vs, that the whole worlde conspireth and  
 ariseth against vs. On the other side, we  
 ought to receiue and take instruction ther  
 by, because that wee heare that God taketh  
 vengeance in his good time, and as  
 pleaseth himselfe, vpon them which perse-  
 cute his Church, to the end that we should  
 spoyle our selues of, and cast farre from vs  
 all particuler affections or motions of re-  
 uengement, and shoulde leaue the iudge-  
 met of our cause vnto god, to whō alone  
 (as he saith) *Vengeāce to repay the same, doth*  
*Deut. 32. 35.* *belong when he shall see good and meete.* And  
*Rom. 12. 19.* notwithstanding the tyrants and persecu-  
 tors, haue to learne by the aboue saide ex-  
 amples, to haue in horror and wonderfull  
 feare, the great iudgements of God, and  
 to knowe, that albeit God doe for a time  
 defer and put of, the punishment of those  
 which

which ragingly and furiously fall vpon his welbeloued Saints, yet such are not for all that any whit the more blessed. The furie and wrath of God (as one hath said) walketh and goeth verie softly : but after it hath beene long time deferred or foreflowed, it doeth at the last recompence that shoulde be, as it were, & long forbearing by very terrible torments: yea it commeth and draweth nigh by little and little, with feete of wooll, as it were, but being once arriued and come, it declareth that it hath an arme of iron, to bruiſe in peeces & beat downe, all vnrepentant wicked persons. O blessed is he (as a certaine Poet hath sayde) who is made wise by another mans daungers and examples. I wishe that this might open the eyes of the men of our time, who doe openly bande and set themselves againste God and his Church. For some there bee who are so arrogant and presumptuous, that they take pleasure & delight in no other thing, then to murder and persecute poore innocent people, & as though they had made a couenant or agreement with death itselfe (as Isaiah saith) They lift up themselves aboue the cloudes, neither haue they any tast or feeling of the iudgement of God, and therefore

Valerius Maximus in his historie

Isaiah, 28, 15



*therefore they barden them selues in a cursed kinde of licentiousnesse.* But so much there is, that their ende (if they amend not) shall make manifest an alteration and chaunge not looked for, by which the Lorde (when so seemeth good vnto himselfe) knoweth rightly to execute his own iudgemēts: yea that his hande although it appeare not, & that it seemeth as thogh hee had it shut vp in his bosome, is notwithstanding nigh to ouerwhelme them, and where as they lift vp them selues against heauen, that hee will in a moment, and twinkling of an eye make them to fall backward to the earth, yea and cast them headlong to the deapth or bottome of Hell. O that tyrants & persecutors would thinke well of these matters. But what? What should a man doe to hard heartes, and to blinded eies? The wicked become more proude through the prosperitie which they haue in this worlde, as though that no punishmēt for their cruelties were prepared for them. It fareth with them as with Dionysius the tyrant, who after he had spoyled and robbed a temple, went to the Sea, and seeing hee had a good wind beganne to say that the Gods fauoured Church



Church robbers or spoylers of temples. So likewise these men, when they beholde that their offences remaine unpunished, & that their villanies & wickednesses are not corrected immediatly, they giue themselves ouer to worke wickednesse outrageously, and to conclude in their carnal & fleshly vnderstanding, that there is no iudgement of God at all, and that hee hath no punishments redy, and prepared for their iniquities. But as the holy Scripture determineth and pronounceth the quite and cleane contrary: so ordinary and common, experience, of the examples of gods wrath doeth sufficiently shew vnto vs, that when god spareth the wicked persecutors of his people for a time, and maketh as though hee seemed not to looke vpon their extortions, outrages, and violences, it is not because hee is fauourable vnto them, neither because hee reacheth them his hande and helpeth them: for it cannot otherwise bee, but that one day (as hee is a iuste iudge) hee wyll giue vnto the enemies of his glorie, and the good and saluation of his children, suche recompence and hyre, as they shall haue deserved,  
first

first in this life ( if it bee expedient ) that  
they may shamefully and wickedly ende  
their daies: and afterwarde in the other  
worlde that they may vtterly perishe ( if  
they repent and amend not in this life )  
and may bee tormented eternally in  
Hell fire, where there is nothing  
but weeping and wailing and  
gnashing of teeth.

FINIS.



*[Handwritten text, likely a library or collection mark, written in cursive script.]*

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principall matters handled in this  
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